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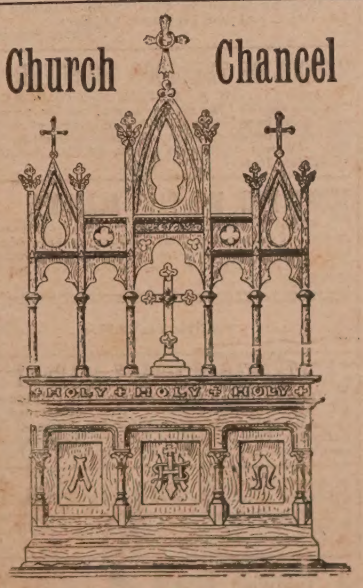

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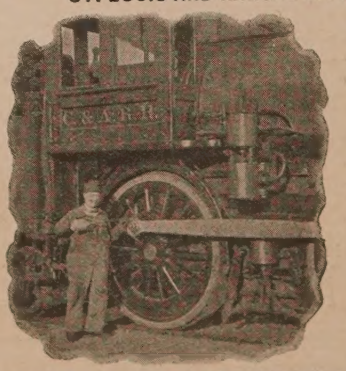

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The Living Church

Saturday, June 16, 1894

News and Notes

A POOR WOMAN in an English parish who insisted upon her right to "make a joyful noise unto the Lord," regardless of the limitations which nature had set upon her vocal powers, was lately arraigned for disturbing divine service. Rector, choirmaster, and others, testified that this irrepressible person sang with all her might and upon all occasions. She sang with the treble and she sang with the bass, and she joined the soloist and completely drowned him out. Moreover, her singing was neither in time nor tune. Expostulation was of no avail. Nothing was left except to dismiss the choir and give up singing in that church, or else to suppress this determined songstress. The latter course was chosen, and the offender was admonished by the judge and fined.

THE IRISH CHURCH SYNOD recently rejected an attempt to make it illegal to place a cross anywhere in the chancel, or before, or behind, the altar. *The Irish Ecclesiastical Gazette* finds in this agitation an opportunity for a full and reasonable discussion of the subject. The fanatical opposition to the symbol of our Redemption is fast becoming an anachronism among Christian people, but in Ireland, at least, there are still left those who while they acknowledge that on the Holy Table, we do show forth the Lord's death, insist that the cross must not appear there. The symbol of the death must be removed from the place of the memorial of the death. Still there is an evident advance even in a Church which has been ridden so hard by Protestantism. It is hardly half a century since we were in much the same position. In the Journal of General Convention for 1844 will be found an instructive glimpse of the condition of things at that period. The dean of the General Seminary finds it necessary to explain that he was not responsible for an evergreen cross which had been affixed to "the chancel rail" by the decorators on Christmas eve. On the contrary, he had ordered its instant removal, and was obeyed. Thus incipient Romanizing tendencies were averted and the Church was safe!

THE REFORMED EPISCOPALIANS have hitherto employed as their authorized Prayer Book, the famous "Proposed Book" of 1786, which was adopted by our General Convention, but rejected by the Church of that period with tolerable unanimity. A curious feature of this book was the metamorphosis which the Psalter underwent. Many verses and even entire Psalms were omitted, and the whole was divided into nearly equal parts, ignoring entirely the distinction between Psalm and Psalm. It appears that this has not been quite satisfactory to our brethren, and they have accordingly set it aside in favor of what a *Tribune* reporter calls the "old bishops' version," which we take to be the Psalter as it stands in the Book of Common Prayer, since it is explained that it is the Psalter in use by all other Protestant Episcopal English-speaking Churches. This is said to have been what many have for years desired. It might have been supposed that such a progressive community would rather have adopted the late revised version.

THE RELATIONS between France and England are becoming somewhat strained. The recent negotiations between England and Belgium by which the former gained certain advantages in Africa, including a continuous highway from the mouth of the Nile to the Cape of Good Hope, is the immediate occasion of this difficulty. But it is probable that the continuance of English control in Egypt is the real cause. The new French ministry has signalized its accession to power by an unusually violent onslaught upon England in the French Chamber. Official complaints have also been sent to the English government. The English, however, are not inclined to take the matter too seriously. Probably diplomatic methods directed towards prolonging the discussion till the downfall of the present ministry in France—which, according to all precedent, cannot be long delayed—will succeed in averting anything more alarming than a war of words. John Bull seldom gives up any possession which he has once acquired.

IT IS VERY SATISFACTORY to learn from *The Quarterly Message* that the contributions received by the treasurer of the Board of Missions during the eight months ending May 1st, were somewhat in excess of the sum obtained during the corresponding months of the preceding year. Considering the wide-spread financial embarrassment through which we have been passing, this is very gratifying. Many former contributors have been deprived of employment and have been absolutely unable to give anything. Others have been compelled to lessen the amount of their contributions. Those who have retained their positions have had much larger drafts than usual upon their munificence, owing to the destitution of large elements of the population around their own homes. Yet the income of the Missionary Board has increased. The need is still pressing. A considerable sum is still necessary for the work already in hand, and the missionary bishops are earnestly begging for a larger staff to supply new and promising demands. But it is evident that our people are awake to the imperative importance of this work and we cannot but feel that in the end all that is needed will be supplied.

CUDDESDON THEOLOGICAL COLLEGE, near Oxford, celebrated its fortieth anniversary May 22nd. This institution stands among the first of English theological seminaries. It has had a great advantage in the fact that it has numbered among its heads at different times, some of the first men in the English theological world. Dr. Liddon was in charge for some years, and at a later time, Dr. King, now Bishop of Lincoln. Over one hundred of the graduates and others received the Holy Communion at the early Celebration. At a service at the parish church at a later hour, the Rev. R. L. Ottley, principal of Pusey House, formerly vice-principal of Cuddesdon, was the preacher. At the luncheon there were 250 guests, and some very telling speeches were made, one of them by Dr. Stubbs, Bishop of Oxford. Mr. Ottley, in giving as a toast, "The College," dwelt upon the characteristic point which distinguishes Cuddesdon men, the versatility and variety of character which they combine with definiteness of religious conviction. "The best that is in a man," he said, "is drawn out at Cuddesdon, but he is not narrowed or cramped." This is surely the ideal line for a theological school.

IN CONNECTION with the project for Disestablishment in Wales, great use is made of a religious census taken on a certain Sunday in 1851. Obviously the attendance on one particular day, at a particular hour, is not likely to lead to very accurate results. There might, for instance, be three services in the parish church to one in the dissenting chapel, but such a census would ignore two of these. For good reasons, Churchmen have always contested the validity of the figures arrived at on that occasion by an *ex parte* method, and have repeatedly urged an official census, which has been as steadily resisted by the Nonconformists. It is more convenient to refer to the figures of nearly half a century ago as if they represented the present status, which, of course, is not the case, even admitting their correctness at that time. Every one knows that one result of the Catholic movement was to force better nominations to the Episcopate, and to other preferments influenced by the Crown. The Church in Wales, as well as that of England generally, has profited by this. It has made extraordinary progress for many years past, and is rapidly winning back the people. This is the true reason for the present attack. It is not sluggishness, but activity, which has aroused the enemy against the Church in Wales.

IT IS A CURIOUS ILLUSTRATION of some phases of English character, that the success of Lord Rosebery horse at the Derby should be considered to have suc an important bearing upon politics. When the victory was first announced, it was confidently asserted that the continuance of Lord Rosebery's administration was assured. Apparently an important section of English society holds the opinion that to be the owner of a fast horse is a sure proof of statesmanship. In this country we have not been accustomed to consider good judgment in horse flesh as carrying with it the qualities required in the ruler of a nation. It now appears not so certain that victory on the race course is the prelude to victory at the polls. An influential section of Lord Rosebery's own party, led by the Nonconformist ministers, is making itself heard. To them it is little less than a scandal that the Prime Minister of England should be a patron of the turf. The gambling habit which has so strong a hold upon all classes of English society, has received much attention among the clergy of the Church of late years, as well as in the secular press. It is not surprising that it should be a ground of anxiety among right-thinking people, when the head of the Government lends his great influence to an institution which does much to foster so serious an evil.

THE STATE OF THINGS connected with the miners' strike in the State of Illinois can only be described as "confusion worse confounded." In many localities there is practical anarchy. We read, day by day, of organized bodies marching upon towns and villages and laying siege to them, of trains delayed, coal transportation stopped, even cars crowded with passengers assailed with volleys of stones, and to crown all, the storming of works, with lists of killed and wounded. Meanwhile, a timid and incompetent governor delays to take the only measures which can effectually put a stop to such lawlessness. It is difficult to believe that this state of things exists in a great State of free America, the land of schools and liberty. It is explained that much of the trouble is due to a foreign horde, unfamiliar with the language and institutions of the country, and we sincerely hope this is true. Such people interpret liberty in the sense of license. But it is a bad object lesson for the rising generation, native or foreign, that these outrages should go on unchecked. It is not reassuring that the reporters of our daily newspapers should be allowed to adopt, as they so often do, an indulgent tone toward the perpetrators of violence, while they criticise at every turn the defenders of law and order. There is, too frequently, a wide disparity between the attitude adopted in the news columns and that of the editorials, which is usually quite virtuous and uncompromising.

AT THE CLOSING EXERCISES of Racine College Grammar School, June 9th, there were six graduates. The audience was large, including many people from Chicago and Milwaukee, and the occasion was in every way a success. In the evening, the college Dramatic Club produced a three-act comedy, entitled "Duplicity," which was received with warm approval. Dr. Piper, the present warden, has been connected with the school for over thirty years. During a large part of Dr. De Koven's administration he was one of the most trusted officers of discipline. It is pleasant to know that the untiring zeal and self-sacrifice with which he has devoted himself to Racine during a period of great difficulty, are beginning to produce good fruit. Dr. Piper is ably seconded by the Rev. Harry D. Robinson, also an old Racine boy, and a graduate of the college, who has remarkable qualifications for the position which he holds as head master. There is no better Church school in the West. The traditions of its great founder still remain intact. Would that Churchmen generally understood what such a school means. We trust the day will soon come when the necessary funds will be forthcoming for the re-opening of the college department. It is an amazing fact that Churchmen remain so long content that no Church college should exist west of Ohio.

Canada

An ordination service was held on Trinity Sunday, at St. Paul's cathedral, London, diocese of Huron, by the Bishop, when eight candidates were ordained to the diaconate, and eight advanced to the order of priests. The Bishop has completed his Confirmation tour through the counties of Kent, Elgin, and Essex. The number confirmed at Trinity church, St. Thomas, on the 6th ult., was 66. Special services, extending over three weeks, were held in the church at Varna, lately, when great interest was aroused, and good work seems to have been done. Trinity church, Aylmer, which has been closed for repairs for some time, was reopened on the 15th. It has been much improved. The gallery at the east end has been entirely removed, and the choir now occupy seats in the chancel, where a fine window has replaced the old one. A children's service was held in Christ church, Haysville, on the 22nd, which was very successful. Canon Richardson, provincial president of the Christian Endeavor Societies,addressed a meeting of young people on the 24th, in St. James' church, Hespeler. The branch of St. Andrew's Brotherhood, in connection with St. James' church, Ingersoll, recorded their thankfulness for the work done, and the increase of prosperity in every branch of Church work during the past year, at a recent meeting. The Bishop held a Confirmation at Victoria, and at Port Dover, on May 2nd, confirming 13 at the former,and 18 at the latter. A number of the clergy assisted at the service.

A very successful deanery meeting was held at Garanoque, diocese of Ontario, on May 8th and 9th. The clergy of the district were present, and large congregations attended the services held on both days in connection with the meeting. The missionary deputations for the county were appointed. The ordination which was to be held in Kingston, by the Archbishop, has been postponed, and will now take place on the 17th of June. The meeting of the synod of Ontario commences on the 19th. The annual meeting of the Ottawa Woman's Auxiliary took place May 24th, Dean Bogart presiding. Addresses were given by Archdeacon Lauder, and other clergy present.

The report of the Envelope Committee given at a recent special meeting of the vestry of St. John's church, Peterboro, diocese of Toronto, shows a very gratifying increase in the number of regular contributions, which from 65 at Easter is now 145. The chapter of the rural deanery of Durham and Victoria met at Lindsay, May 17th and 18th. The Bishop held a Confirmation service at All Saints', Toronto, May 3rd, when about 60 persons were presented; and a number were confirmed the previous week at St. John's church, Cannington, and St. Paul's, Beaverton; 32 persons were presented to the Bishop for Confirmation, at St. Mary's, Dovercourt, on Whitsunday. The Toronto Sunday School Association of the Church of England held the annual closing service in St. Alban's cathedral, Toronto, on the 17th. The sermon was preached by Canon Mockridge. The quarterly meeting of the deanery of South Simcoe was to be held in Alliston, on the 30th and 31st. The Junior branch of the Woman's Auxiliary of St. John's church, Toronto Junction, has been making great efforts, during the past winter, to arouse an interest in missions in the parish, and to this end arranged a series of monthly, public missionary meetings, at several of which noted workers in foreign fields gave addresses. Amongst some of the results are a pledge to support a Christian school in China, and a handsome contribution to a struggling Sunday school in Algoma. St. Andrew's Brotherhood of St. James' parish, Orillia, have for some time been conducting a Bible class for young men, on Sunday morning, and now propose to form one for young women. It was decided at a recent vestry meeting of the church of the Messiah, Toronto, that the free seat system should have a full and fair trial,all those attending the services being urged to give their contributions for the maintenance of the church on the envelope plan.

The plans for the new church at Regina, diocese of Qu' Appelle, were accepted at the vestry meeting on the 5th ult., and tenders called for its erection. The new church will be one of the finest buildings of its kind in the Northwest, and will be of stone and brick.

The Bishop of Newfoundland has called the 11th session of the Diocesan Synod to be held in St. John, in July next. The Bishop will not be at home till the middle of June, being at present in Bermuda. It is intended to have a C.E.T.S. window in the restored cathedral at St. John, which, it may be remembered, was destroyed by fire two years ago.

The Bishop of Montreal held a Confirmation in St. Luke's church, Montreal, on the 6th ult., and one at Christ church cathedral on the previous Sunday. The executive committee met May 8th, the Bishop presiding. Among other business, a resolution of thanks was passed to the committee on the Standard Prayer Book of the Church in the United States, for the gift of a beautiful copy of the Revised Prayer Book, sent by order of the General Convention. The new Home for Incurables, Montreal, the gift of the Hon. Geo. Drummond, was opened in May. Although this handsome gift is not distinctly for the benefit of the Church of England, the administration of the work will be under the control of the Sisters of St. Margaret.

A number of important matters were under discussion at the 20th meeting of the rural deanery of Clarendon, diocese of Montreal, held on the 23rd. At the last meeting of the Montreal branch of the C. E. T. S., it was decided to ask the Bishop to appoint one Sunday in the year as "Temperance Sunday," on which sermons should be preached and collections made on behalf of the work of the C. E. T. S. The Bishop held a Confirmation service at St. Phillip's, Montreal Junction, on the evening of Ascension Day, and on Trinity Sunday, an ordination at Trinity church, Montreal; 11 priests and 8 deacons were ordained, the largest number ever ordained at one time in Montreal. The service, which was most impressive, lasted three hours. The Bishop was assisted by a number of the clergy, and Holy Communion was administered at the close of the ordination service. Many of the candidates officiated in the various city churches in the evening. Dean Carmichael, of Montreal, leaves for a summer holiday in England in the beginning of June.

Bishop Ridley, of Caledonia, British Columbia, passed through Montreal in the middle of May, on his way to England, and gave a most interesting lecture on his diocese, in that city. This diocese is quite independent of the Canadian Church, Bishop Ridley's superior being the Archbishop of Canterbury, as he declined to join in the movement for the consolidation of the Canadian Church last year, not thinking the time ripe for the erection of another ecclesiastical province.

New York City

The corner-stone of the new edifice of Grace chapel will be laid by Bishop Potter on the afternoon of Saturday, June 16th.

The Domestic and Foreign Missionary Society have received by will of the late Mary M. Hutchinson, of Pennsylvania, the income of $30,000, for sundry purposes.

The Church of the Annunciation, the Rev. Dr. Seabury, rector, and St. Clement's church, the Rev. A. J. Thompson, rector, are negotiating for a consolidation of property and congregations. St. Clement's is temporarily under the care of the Rev. Prof. Richey, of the General Theological Seminary, in the absence of the rector for his health.

We regret to learn that the Rev. S. Gregory Lines, under warning from his physicians that only rest and entire change of occupation would save his life and reason, has requested his Bishop to depose him from the ministry. The vestry of his parish have published resolutions of profound regret and sympathy, in which The Living Church most sincerely joins.

Last week the Children's Fold, at Mt. Minturn, gave its annual reception to its friends and supporters. The advantage of removing this charity to the country was evident in the healthful surroundings, fresh air, and rural beauty of the place. Under the new management, the institution is making gratifying progress.

St. Mary's School held its closing exercises on Saturday, June 2nd. The building was beautifully decorated for the occasion, and the program was enjoyed by the many friends present. The diplomas were distributed by the Rev. Dr. Thomas Richey. Bishop Potter made an address. With him, on the platform, were the Rev. Canon Knowles, Dr. Williams, and Prof. Prentice. The program rendered by the young ladies indicated a high standard of scholarship, specially noteworthy being the essay in French by Miss Edwards, and the violin solo by Miss Fowler.

Last Tuesday, three missionaries, Mrs. Walgrave and Miss Brierley for Cape Mount, and Miss Wells for Cape Palmas, Africa, were bidden farewell at the Church Missions House. The interesting service was conducted in the chapel, being the second of the kind held there since the opening of the House. In the absence of the secretary, the Rev. Dr. Langford, an address was delivered by the Rev. Dr. Wm. R. Huntington. The Blessed Sacrament was then celebrated.

The Church City Mission Society has received an important accession in the person of the Rev. Geo. F. Nelson, who becomes superintendent of city missions. Mr. Nelson has for many years been one of the assistant clergy of Grace parish, in charge of Grace chapel, and is assistant secretary of the House of Bishops. In his new appointment, he succeeds the Rev. Brockholst Morgan, who is to be general agent of the society, charged with the duty of presenting its claims to the parishes.

The last meeting for the present academic year, of the Board of Trustees of Columbia College, was held Monday, June 5th, in Hamilton Hall. A vote of thanks was given to Mr. Wm. C. Schermerhorn for his gift of $5,000 for the purchase of books on sociology to be placed in the college library, also to Mrs. W. P. Trowbridge, widow of the late Prof. W. P. Trowbridge, of the School of Mines, for the gift of his library of scientific works; and to Mr. Henry Adams, who received the Loubat prize of $1,000 for his work entitled, "A History of the United States during the Administration of Jefferson and Madison," and has presented the money to the college to be expended in the purchase of books on history.

The Federal Council of the five dioceses of New York took action Friday, June 8th, looking to the erection of two new dioceses in this State, following initiative which was taken at the session of Jan. 24th, last, and described at the time in the columns of The Living Church. The committee to whom the matter had been referred, reported in favor of the division which will relieve the burdens of the Bishops of New York, Albany, and Western New York by making one new diocese out of certain counties now included in the dioceses of New York and Albany, and another out of counties of the diocese of Western New York. The details of the plan of subdivision have been left to a subcommittee, composed of the Bishop of Albany, Judge Andrews of the Supreme Court, Messrs. Selden E. Marvin, Douglas Merritt, and a clerical representative from Western New York.

At the annual meeting last week of the Church Club, the secretary's report showed a roll of 440 members, and that of the treasurer indicated a sound financial condition. The annual report of the proceedings of the Club was presented by the chairman of the trustees, Mr. Ludlow Ogden, and suggested the investigation of the laws relating to divorce in the various States of the Union. Reports from the literary, library, and house committees were also presented. Provision was made for an appropriate minute on the death of the Hon. John Jay. Remarks were made by Mr. George Zabriskie, the retiring president of the Club. The annual election resulted as follows: Mr. Ludlow Ogden, president; Messrs. Abram S. Hewitt, R. Fulton Cutting, and John H. Glover, vice presidents; Mr. Jno. H. Cole,secretary; Mr.E.R. Satterlee, treasurer; new members of the Board of Trustees to serve till 1897: Messrs. John Alexander Beall, John Seely Ward, Jr., and G. D. L. Harrison. The new president, Mr. Ogden, made an address on assuming office. Thus ended a most successful year for the Club.

At the closing exercises of Barnard College, referred to in The Living Church last week, addresses were made by the chairman of the Board of Trustees, the Rev. Dr. Brooks, and the Hon. Seth Low, LL. D., president of Columbia. The latter referred to the loss sustained by the death of Miss Weed last January, and of the appointment of the new head of Barnard, Miss Smith, whose ability would undoubtedly be of the greatest aid in advancing the institution. He closed with remarks to the graduating class. The award of the botanical scholarship was made for the second time to Miss Anna Stockton Pettit. The senior class next year will number 11, an increase over the graduates of this year. The sophomore and junior classes will number 26 and 20 respectively, while the incoming freshmen class is expected to have nearly 40 members, which is as large a number as can be conveniently handled in the present home of Barnard. The total number of students in attendance during the last year showed an increase of nearly one-sixth as compared with the year previous. The entrance examinations have just been completed.

During the past week a Mission has been conducted at Old Epiphany House, inaugural of the change of administration by which the Bishop has become personally responsible for the continuance of the work. Monday night, the Bishop delivered an address to the motley congregation gathered from the tenements. Addresses were also made by the Rev. Dr. D. Parker Morgan, and Messrs. F. W. Perry and James L. B. Johnson. On Tuesday the speakers were the Rev. Drs. Henry Lubeck and Henry Mottet, Col. H. H. Hadley, and Mr. N. C. Wetmore; Wednesday, the Rev. Dr. C. DeWitt Bridgman, and Messrs. R. Fulton Cutting, Harold Buchanan, and John P. Faure; Thursday, the Rev. Dr. G. H. McGrew, and Messrs. Everett P. Wheeler, Granville Fisher, and G. F. Steil; Friday, the Rev. Dr. Edward A. Bradley, and Messrs. John W. Wood, Francis H. Holmes, and Duff G. Maynard. The interest in the meetings steadily grew.

The annual closing exercises of three of the schools connected with St. Augustine's chapel (Trinity parish),E. Houston st.,were held on the evenings of May 17,18,and 25. The first in order was the House school,in charge of Miss A. E. Strackbein. After devotional exercises conducted by the Rev. Dr. Kimber,followed some games, "Waiting on door," "Clothes line," "Bean-bag," sweeping, and a lesson in bed-making. The older girls set a dinner table. All these were illustrated by the appurtances necessary to make them both instructive and interesting,not the least being the pretty,cheerful songs that accompanied them. After distribution of prizes the enjoyable entertainment ended with the Doxology and prayer. The second closing was of interest to the whole parish being that of the Trinity Parish Cooking School,in charge of Miss McNear. This school was established in 1891. The rector presided, and presented prizes and medals. Dr. Dix also made an address, in the course of which he feelingly alluded to the pleasure of those present in having among them once more Dr. Egleston, the patron of the school, who had but recently recovered from a very serious illness. Dr. Egleston responded, expressing his desire to see the school still further advanced. Articles of food cooked by the scholars were exhibited. Lastly, we mention the Industrial School, Miss Erbe in charge. Dr. Kimber presided. The order of exercises besides those of a devotional character, included several songs appropriate to the occasion. Prizes, certificates, and one diploma were awarded. The work of this school, including the dressmaking, millinery, and drafting classes, was on ex-

hibition in the large guild room on the 2nd floor. This room and the hall were tastefully decorated with flowers, and the whole aspect betokened industry, art, and perseverance, crowned by success.

Philadelphia

The associate alumni of the Divinity School held their annual meeting on the 6th inst., when the following officers were elected: President, the Rev. Joseph L. Miller; vice-presidents, the Rev. Messrs. F. M. Taitt, A. J. Arnold, and S. G. M. Montgomery; secretary, the Rev. H. F. Fuller; treasurer, the Rev. H. M. G. Huff; essayist, the Rev. Dr. G. Pomeroy Allen; preacher for the year, the Rev. R. L. Howell.

The South-west Convocation met on the 5th inst., in the parish building of Holy Trinity church, the Rev. Dr. W. N. McVickar presiding. The Rev. Stewart Stone as secretary, and Mr. H. E. Drayton as treasurer were both re-elected; and Mr. George C. Thomas chosen as a lay representative to the Board of Missions. The Rev. Henry L. Phillips, of the church of the Crucifixion, appeared before the convocation, and explained the need of looking after the colored population who have moved to the south-western part of the city, especially between 17th and 21st sts., south of Washington ave. Convocation gave its consent to Mr. Phillips' undertaking the work.

The exercises of the class of '94 of the Episcopal Academy, attracted a large audience on Friday, 8th inst. After the opening address by the Rev. Dr. J. Andrews Harris, an oration was delivered by Walter H. Thomas, a recitation by Francis S. McGrath, and an address by Jasper Y. Brinton. Contributions to the programme also came from Chas. A. Porter, Jr., and Howard B. Woolson. The presentation of certificates by Dr. Wm. H. Klapp, the head master, followed, after which the alumni prizes were distributed by the Rev. Dr. Harris, president of the association. An address by Dr. Klapp closed the exercises. There were 14 members of the graduating class.

The annual commencement of the Divinity School was held on the 7th inst. at the church of the Epiphany. The sermon was preached by the Rev. Dr. David H. Greer, of New York. A paper was read by Mr. F. McFetrick, on the subject of "The Teachings of Our Blessed Lord as to the Kingdom of God." Mr. J. B. VanFleet followed in an essay, "The *Logos* Doctrine in the New Testament." The Bishop, after a few appropriate remarks, gave diplomas to the following graduates, presented by the Rev. Professor Gould: Francis McFetrick, Edwin J. McHenry, and John B. Van Fleet, to whom and to the congregation present he imparted the blessing of peace. There was a large number of clergy present.

On Sunday evening, 3rd inst., the Rev. Dr. S. D. McConnell preached the baccalaureate sermon before the graduating classes of the University of Pennsylvania, at Association Hall. The 138th commencement for the conferring of degrees in arts, sciences, law, and philosophy was held at the Academy of Music on the 5th inst. Bishop Whitaker (who is one of the trustees of the university) made the opening invocation. Among the degrees conferred was that of Bachelor of Divinity on the Rev. Messrs. James Clayton Mitchell, Henry Riley Gummey, Jr., and Horace Andrews Walton, all three being clergymen of this diocese. A notable feature among the honorary degrees conferred was that of Doctor of Science, the recipient being Mrs. Sara Yorke (better known as Mrs. Cornelius Stevenson), for her signal services in the department of archæology, and especially for those rendered at the Chicago Exposition in 1893. When Dr. Pepper, as provost, had conferred the honorary degree of LL. D. on four gentlemen, including Prof. R. A. Lamberton, of Lehigh University, and the Governor of the commonwealth, the latter, after a momentary pause, by virtue of his office as president of the Board of Trustees, conferred the same degree on the provost. The exercises terminated with the benediction, pronounced by Bishop Whitaker.

It was on Ember Saturday in Whitsun Week, 1844, that the Rev. Dr. Miel was ordained to the priesthood in the cathedral church of Notre Dame, by Monseigneur Affie, the martyr archbishop of Paris, and the golden jubilee of this event was celebrated by a reception in the parish building of St. Sauvern on Friday evening, 1st inst. After a few remarks by Mr. Frederick B. Miles, Bishop Whitaker made an address, in which he alluded to the changes which had taken place, not only in France, but also in the Roman Church since the date of Dr. Miel's ordination; referred to the varied experience of Dr. Miel in England and America, before he found a home in the American Church, and then presented a testimonial from his congregation in the shape of a certificate of deposit. Dr. Miel expressed his gratification in receiving so substantial an evidence of the esteem in which he is held by his many friends. He spoke of the great change which had occurred in his religious views, and the manner in which it was brought about; how he was sent to England by his Superior at the time of the great exhibition at London, in 1851, to aid in the spread of Romanism, which England was said to be ready to receive; how it became necessary for him to make a special study of the grounds on which the Roman Church rested its absolute authority; and how he discovered their falsity, which caused him to abandon the cause in which he had become interested—the spread of the Roman theocracy. He spoke of his earnest desire to find a resting place, and how, while holding union services in Chicago, he came in contact with the late Bishop Whitehouse; and the late Bishop Stevens expressed a wish that he might find a home in his diocese. Finally, on June 23, 1871, being presented by the Bishop of Illinois, he was received into the Church at the church of the Saviour, Bishop Stevens presiding, who was assisted on this occasion by the late venerable Bishop of Delaware, the Rt. Rev. Dr. Lee. The Rev. Drs. W. B. Bodine and R. C. Matlack, and Dr. Miel's youngest son, the Rev. Ernest de F. Miel, rector of Trinity church, Hartford, Conn., also made addresses. The *Te Deum* was then sung, and the Bishop gave the benediction. A social gathering followed. On Sunday afternoon, the Rev. Dr. Miel preached an historical sermon. The Rev. Charles F. B. Miel was born Sept. 23, 1818, at Vars, France, where he pursued his classical studies, and studied for the priesthood at the Seminary of Besancon. Leaving this, he passed 15 months with the Jesuits at Avignon, but feeling he could not take their vows, completed his theological studies at the Cours ot Sorbonne and the College of France.

Chicago

The Diocesan Choir Association held its annual meeting at the Church Club rooms, Monday, June 11th, the Rev. W. W. Wilson, president, in the chair. Report of the standing Committee shows that after paying all the expenses of the last choir festival at the Auditorium, there was a balance left of $70. The following officers were elected: President, the Rev. S. C. Edsall; precentor, the Rev. Luther Pardee; organist, C. B. Renolds; secretary, W. H. Smith; treasurer, Wm. McDougal; choirmaster, Wm. Smedley. Executive committee: Wm. B. Hamilton, E. M. Stires, G. W. Knapp, W. C. DeWitt, C. A. Capwell, C. E. Chase, Francis Hemington.

The seventh annual service of the diocesan branch of the Girls' Friendly Society was held in the Cathedral, Sunday, June 10th, 4 P. M. Twelve branches were well represented in the procession which followed the choir down the east aisle, and up the centre, to their seats, singing the G. F. S. processional. Each branch had chosen a special flower to wear on this occasion, so that marguerites, roses, carnation pinks, sweet peas, corn flowers, bachelor's buttons, sweet geraniums, chrysanthemums, and yellow lilies, filled the church with fragrance and beauty. The address of welcome and sermon by the Rev. Geo. O. Wright, priest in charge, were most appropriate, and the whole service was heartily rendered. The offering was for the special memorial of the late vice-president, Mrs. Nelson N. Perry, and amounted to $12.57, which may seem small, but when it is remembered that it came from the girls, and was largely composed of dimes and nickels, its value is increased ten-fold.

Diocesan News

Western Michigan

Geo. D. Gillespie, D.D., Bishop

The 20th annual convention assembled in St. Mark's church, Grand Rapids, June 5th. The Rev. Messrs. Law, Rogers, and Martin, officiated at the opening service, and Mrs. A. T. Twing gave an interesting address on the general missionary work of the Church.

On Wednesday morning, the convention listened to the Bishop's annual address which was replete with good things.

Bishop Gillespie, now in his 75th year, alluded to the changes time had brought. 37 addresses, 144 services, 86 visitations, and 327 candidates confirmed, were reported for the year. A warning was uttered against the tendency of priests and deacons to ignore the bishop. Unity in the diocese required that the bishop's authority be recognized. The bishop is literally diocesan, he is with his diocese "until death do them part."

A confederation of the two dioceses and the missionary jurisdiction in Michigan was recommended, that there might be concerted action with regard to matters affecting common interests.

By certain amendments made to the Constitution, the convention shall hereafter be made up of delegates who are communicants of the Church. Each parish is entitled to three delegates, and each organized mission to one delegate. The parishes and missions must be in union with the convention and comply with the conditions named in the amendment, viz.:

"No parish or mission shall be admitted to representation of any kind in the convention which has not paid in full all assessments due from it to the treasury of the diocese."

Provision is made that the convention may, by a three-fourths vote, remit the dues of a parish or mission where good cause is shown for such action.

Article IX regulating the election of a bishop was amended. It now requires 60 days' notice of such election, sent to every clergyman and vestry, and the votes of a majority of all the clergymen and lay delegates entitled to seats in the convention, voting separately by orders, and in case any parish shall not be represented by a full delegation, the delegate or delegates present from such parish may cast the full vote thereof.

Stirring missionary addresses were made Wednesday evening by the Rev. Messrs. Brown and Wright. Over $2,000 was pledged for diocesan missions.

The following officers and delegates were elected on Thursday: Secretary, the Rev. J. N. Rippey, M. D.; treasurer, Wm. J. Dibble; registrar, the Rev. Albert E. Welles.

Standing Committee: The Rev. Messrs. Robert R. Claiborne, Campbell Fair, D. D., J. W. Bancroft, Marcus H. Martin; Messrs. Davidson, Burns, F. A. Gorham, C. R. Wilkes.

Board of Missions; The Rev. Messrs. J. B. Hubbs, Lewis Brown, R. H. F. Gairdner, L.C. Rogers, W. P. Law; Messrs. D. G. Robinson, G. D. Sanford, Thomas Hume, J.E. Nelson, W. J. Stuart.

Delegates to the Missionary Council: The Rev. W. P. Law and Mr. A. K. Brittain.

A reception was held at the episcopal residence on Wednesday evening.

The next annual convention is to be held at St. John's church, Grand Haven.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

The members of the 37th annual council assembled at St. Paul's church, St. Paul, June 6th, at 11 o'clock. Holy Communion had been celebrated at seven o'clock. The church has been undergoing a restoration under Dr. John Wright, the present rector, and is now the best appointed church in the diocese. The aisles and chancel have been tiled, an iron and brass rood screen has been erected, the altar has been elevated, and the reredos extended. The light of nearly 50 candles at the solemn Celebration, reminded the worshippers of the poet's "bright altars."

The occasion was also the 37th anniversary of Bishop Whipple's election to the episcopate, in the same church, and also of the consecration of the church. The music by the vested choir was superior to anything the council has known in previous years, and the service was conducted with dignity.

At the conclusion of the service, the council organized by the re-election of the Rev. Andrew D. Stone for secretary. The attendance of delegates was very large, about 150 answered to the roll call.

At the beginning of the afternoon's work, Archdeacon Appleby presented his annual report. Then the question of dividing the diocese came up, the discussion of the proposition occupying the entire afternoon. The division of the diocese has been a foregone conclusion for some time. But just how it shall be divided was a matter of considerable difference of opinion. It is proposed to set off a portion of the north part for missionary jurisdiction. The remainder of the diocese will continue to be known as the diocese of Minnesota.

The evening was devoted to a celebration of Bishop Whipple's anniversary. He himself appeared to be hale and hearty, and delivered an able address. The kind words that were spoken of him, he felt were not for him, but were due to God, and to Him should the praise be given. Since he entered the bishopric 67 bishops had passed away, and only two are living who have been longer in the episcopacy than himself. The salary he received when elected was $1,500, out of which he was to pay house rent and travelling expenses. The growth of Faribault, the schools there, and his work among the Indians and the white people, were briefly alluded to. The main part of his address was upon the tenets of the Church, and an exhortation to go on with the Christian work. He spoke of his love for the red race. Since his ordination he has organized 150 churches, and started schools and other institutions. He spoke of the work done by other workers in the Church.

Bishop Gilbert, the Rev. Wm. C. Pope, the Rev. E. Steele Peake, the only remaining clergyman who attended the convention that elected Bishop Whipple, Hon. Isaac Atwater, the Rev. John Johnson, or Enmegahbowh, Chief of the Chippewas, also made addresses, the Rev. Mr. Pope reading a sketch prepared by the Rev. Geo. C. Tanner. In 1859 there were 21 parishes with less than 600 communicants. Bishop Whipple was consecrated Oct. 17, 1859, at Richmond, Va. After that he took up his residence at Faribault, where the Rev. J. Lloyd Breck had founded a system of Church schools. For the first ten years of his work there was a rapid growth in the rural districts. In the first three years of his service Bishop Whipple travelled 27,000 miles in the discharge of his duties. He slept in frontier taverns and preached in bar-rooms, cabins, and log school houses. He started missions among the Indians. The first services at Duluth were held by him in 1865. In 1879 the close of 20 years' work showed that Bishop Whipple had consecrated 58 churches, confirmed 6,969 persons, and had delivered 5,000 sermons and addresses. He did much to encourage immigration, and in 1882 it was said that 10,000 emigrants passed through St. Paul in a single week. He established

schools, and did a great work among the Indians, as well as building up the Church, until now there are 103 clergymen in the diocese. The historical sketch closed with a tribute to the character of the venerable Bishop.

At the Thursday session, Dr. Kedney made the report of the Committee on Legislation, containing the notification from the General Convention of the proposed change of title from "assistant bishop" to "bishop coadjutor." After a spirited debate the council gave its approval of the change by a small majority.

After a lengthy debate as to the line of division of the diocese, it was decided to name the counties of Swift, Kandiyohi, Meeker, Sherburne, Isanti, and Chisago, as the northern boundary of the diocese of Minnesota, and all the country north thereof as belonging to the missionary jurisdiction.

In the report of committee for the revision of the constitution and canons in the Committee of the Whole, another long debate took place over the question of removing from the qualification of representatives, the demands made by section 4, of the canons, which provides that they should be "communicants and stated worshipers" of the parish. The vote was taken "by orders." The motion to lay the section on the table was lost, and the law will remain in force.

On the question of representation, the report of the committee was amended to provide for one delegate from each organized mission, two for each parish, and one for each 100 communicants up to seven delegates.

The report of the committee provided for the celebration of the Holy Communion at the opening of the council, which was voted down.

Mr. T. H. Ames was elected treasurer of the diocese. A resolution of honor was passed to Mr. H. P. Hoppin, the late treasurer, expressing the hope that, as in the case of Joseph, the treasurer of Egypt, the Lord would make all his works to prosper.

The Standing Committee are the Rev. Messrs. Geo. H. Davis, John Wright, Wm. C. Pope; Hon. Isaac Atwater, Capt. Reno, John H. Ames, Esq.

At the evening session routine business occupied most of the time. The next council meeting will be held at Faribault, in June next.

After adjournment the members all rose to their feet, while Bishop Whipple addressed them. He did so in the most feeling manner, stating that in all probability they would never all meet again until they had reached the great beyond, never to say good-bye. He thanked them for the support they had always unsparingly given him, and whatever success he had attained in the diocese had been through their united efforts. He closed the session of the council with his benediction.

New York

Henry C. Potter, D.D., LL.D., Bishop

The spring local assembly of the Daughters of the King, was held May 24th, at Trinity church, Mt. Vernon. Although the weather was very stormy, 58 members were present, representing chapters in the city and vicinity. The Holy Communion was celebrated by the Rev. S. T. Graham, who also cordially welcomed all present. An interesting and helpful address was made by the Rev. H. I. Bodley, secretary of the Society for the Increase of the Ministry. Trinity was the entertaining chapter, and luncheon was provided for those present in the adjoining parish house. The daughters then met in conference, reports were heard from the chapters present, and the project of starting a temporary home for women coming to the city as strangers, was discussed. The "Question Box" proved a very interesting feature of the meeting.

On April 1st, the Rev. George Emerson Quaile succeeded to the rectorship of St. Austin's School, West New Brighton, Staten Island. Under the new management, changes have been made in the buildings and grounds, which will add considerably to the already numerous attractions of St. Austin's as a superior boarding school. The new club room to be used by the boys for meetings of the school organizations, measures 34 by 27 ft. In this room rehearsals of the glee and dramatic clubs, and the weekly practice of the orchestra will be held. The Rev. Mr. Quaile, who is a graduate of the University of Dublin, was for many years an assistant master in St. Austin's, and was always an enthusiastic supporter of everything which contributed to the success of school games and the indoor pleasures of the boys. He is young, energetic, and well qualified for his new position, and we wish him success. The Bishop of New York has become patron of the school.

KINGSTON.—The spring meeting of the Archdeaconry of Orange was held at the the chapel of the Holy Cross, on Wednesday, May 30th. Bishop Potter presided. The exercises began with a service in the chapel, and concluded with a business session, at which routine business matters were considered, and missionary reports discussed.

CLIFTON.—The archdeaconry of Richmond held its June session on Monday, June 4th. A service of the Holy Eucharist took place in the morning, Bishop Potter being the celebrant. In the afternoon, a business session was held.

YONKERS.—At the bi-centennial celebration of St. John's church, Wednesday, June 6th, there were three services. That in the morning was choral. An address was delivered by the Rev. Dr. Frank M. Clendenin, of Westchester, on "The Church of To-day;" by the Ven. Archdeacon Van Kleeck, on "The Spiritual Power of the Church;" by the Rev. Dr. Wm. R. Huntington, on "The Future of St. John's Church," and by Bishop Potter, on historical incidents connected with the parish. Services followed in the afternoon and evening. The services commemorated the adopting of a law by the Provincial Assembly, Sept. 21, 1693. The first rector of St. John's church began officiating in 1702, and the first church was erected by Frederick Phillipse, in 1762. The present church edifice dates from 1872, but includes certain portions of the older structure. The rectory, chapel, and parish buildings were erected in 1890, and presented to the parish by Mr. Wm. F. Cochran. The entire debt of the church was paid in the next year by his wife, and the church was then consecrated.

ANNANDALE.—St. Stephen's College mourns the death of its efficient Professor of Mathematics and Natural Philosophy, James Stryker, LL. D. Prof. Stryker graduated from St. Stephen's in 1869, and was at once placed in the faculty, first as teacher, then as assistant professor, and in 1873 as full professor. He was a thorough scholar and was much beloved. A few years ago his *Alma Mater* conferred upon him the honorary degree of Doctor of Laws.

Tennessee

Chas. Todd Quintard, D.D., LL.D., Bishop
Thos. F. Gailor, D.D., Assistant-Bishop

The Guild of the Holy Name, of Grace church, Memphis, have issued an appeal for funds to rebuild their church, destroyed by fire.

SEWANEE.—On Whitsunday the Bishop visited the University chapel, and confirmed a class of 10 students, and on the same day he also visited the Otey memorial church, and confirmed a class of eight. This is the third class which has been presented by the rector, the Rev. A. A. Benton, D.D., since the first of the year. The work in this parish is more promising than it has been for many years.

The fourth annual contest of the Southern Inter-State Oratorical Association was held here on May 16th. Sewanee was one of the foremost movers in the organization of the Association, and this occasion was anticipated with the greatest interest, as it is the first contest of the Association held here. Six colleges and universities were represented. The first speaker was Mr. J. H. DeWitt, of Vanderbilt. His subject was, "The Intellectual Development of the South"; Mr. Melton Clark, of the South Carolina College, spoke on "Oratory"; Centre College was represented by Mr. F. B. Douglas, who spoke on "The Path of Glory"; Mr. E. S. Weever, of the University of Virginia, took for his subject, "The New Patriotism"; Washington and Lee was represented by Mr. R. F. Wendell. He spoke on "Party Absolutism and the Spoils System." The University of the South was represented by Mr. M. G. Johnston, son of Bishop Johnston, of Western Texas. His subject was, "The Decay of Statesmanship." After a short consultation of the judges, the medal was unanimously awarded to Mr. Johnston. The contest was very creditable to all the participants. Each orator showed mature thought and considerable ability, and reflected honor on the institution he represented. The next contest will take place at Washington and Lee University, Lexington, Va., the third Wednesday of May, 1895.

On June 2nd, Bishop Quintard admitted the Rev. Father Sargent into the "Order of the Holy Cross." The profession took place in the Otey memorial church. The service was one of the most beautiful and impressive ever held in Sewanee.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

The 63rd annual council convened in the church of the Advent, Birmingham, on Wednesday, May 30th. The Rev. Walter C. Whitaker preached the conciliar sermon and the Holy Eucharist was celebrated by the Rt. Rev. H. M. Jackson, bishop coadjutor. For the first time in 34 years Bishop Wilmer was unable to attend the council, on account of his advanced age and physical infirmities. The council was well attended by both clergy and laity, there being but few vacant places. The Rev. Dr. R. H. Cobbs, of Greensboro, was re-elected secretary; Mr. Geo. A. Wilkins, of Selma, treasurer of the diocese; the Rev. Dr. J. L. Tucker, the Rev. Messrs. G. C. Tucker and R. W. Barnwell, clerical, and Messrs. O. J. Semmes, H. T. Toulmin, and F. B. Clark, lay members of the Standing Committee. The parochial reports showed the diocese to be in a strong and healthy condition, all debts being paid, and a balance in the treasury. In communicants and baptized members there had been a decided gain, and while parochial expenditures had been materially lessened, owing to financial stringency, the contributions to missions had been increased. This remarkable fact was largely owing to the Woman's Auxiliary branches. For the first time in the history of the diocese, the council, being in committee of the whole, admitted delegates from the Woman's Auxiliary to seats on the floor, and several of them made stirring and helpful addresses. St. Mark's church, the colored mission of Birmingham, was admitted into union with the council. Altogether it was a very pleasant session, and one devoted almost exclusively to diocesan business, and the delegates went to their homes full of courage and enthusiasm for the coming year. The council will meet next year (D.V.) at Tuskaloosa, May 15th.

May 6th, Bishop Jackson visited the church of the Nativity, Huntsville, and confirmed 12 persons, and on the same day All Saints' mission in East Huntsville, where he confirmed five. On Trinity Sunday the Bishop preached both morning and evening in St. Peter's church, Talladega, and confirmed a class of 12. May 23rd, he consecrated St. Andrew's church, Hayneville.

On Sunday morning, May 20th, the diocese met with a great loss in the destruction by fire of the diocesan school for girls, known as the Noble Institute. The trustees hope to be able to replace the building, before the beginning of the next term. The dormitory was not destroyed, and this will be utilized to carry on the school exercises at least for the present.

North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop

The convocation of Charlotte met in Calvary church, Wadesboro. The consecration of the church was the first thing on the programme, followed by morning prayer and the Holy Communion. A forcible sermon was preached by the Rev. Dr. Murdock, from Ps. xxvi: 8. This beautiful new church is on the site of the old one consecrated early in the century. It is of brick, trimmed with brown stone; the interior finish of yellow pine; it has a seating capacity of 300 and is a tasteful and handsome edifice. The oak altar and credence carved by Mr. Silas McBee, together with all the chancel furnishings, are in memory of the rector's mother, Mrs. Rebecca Quin, and are gifts of friend in New York City. The exercises of the convocation extended through two days, and were most instructive and pleasant. There were five short talks on, "Why I am a Churchman." All the clergy joined, as the dean expressed it, in an "experience meeting" on Bible classes, and in a discussion of the best methods to increase the usefulness of Sunday schools. The attendance at all the services was good, and the consecration and convocation most impressive and helpful to the people.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

The Standing Committee elected at the diocesan council recently held at Rochester, met in St. Paul's parish house, Buffalo, May 21st, and organized by the election of the Rev. Walter North, president, and the Rev. A. M. Sherman, secretary.

The Missionary Convocation of the Deanery of Buffalo met in St. Paul's church, Tuesday, June 5th. After the celebration of the Holy Eucharist at 10 A. M., a business meeting was held in the Sunday school room. Reports were received from missionary parishes and missions, going to show progress on the whole. Appropriations were made for the carrying on of the missionary interests of the deanery for the ensuing year. The Rev. E. C. Bennett, the general missionary, was elected dean, which office has heretofore been held by a parish priest; the combination of the two offices thus united in Mr. Bennett is a consummation toward which the deanery has been working for some time. Mr. Bennett's past experience gives promise of good results in the field covered by him. The Rev. G. W. Sayres, rector of St. Paul's, Mayville, was elected secretary, and the Rev. Chas. H. Smith of Buffalo, treasurer.

The annual service for the 74th Regiment N. G. S. N. Y., was held in St. Paul's cathedral, Buffalo, Sunday, June 3rd. The officers and men in full-dress uniform with side arms only, occupied the nave, the rest of the edifice being filled by an attentive and reverent congregation. The service was full choral, in which Stainer's anthem, "I am Alpha and Omega" was sung. The sermon was delivered by the chaplain, the Rev. Thos. B. Berry, from the words: "I have written unto you, young men, because ye are strong." I John ii: 14.

GENEVA.—Ground will be broken at once for a new library building for Hobart College, to cost $15,000. It will afford room for 100,000 volumes, half of them in the principal hall. It is expected that the corner-stone will be laid on Commencement day. The library will be a handsome addition to the group of college edifices.

Massachusetts

William Lawrence, S.T.D., Bishop

Mrs. J. B. Amory has given her home, known as Seven Oaks, located in the town of Braintree, to the Sisters of St. Margaret; to be conducted by them on the broadest principles of Christian charity for the poor, the sick, and weary.

BOSTON.—Mrs. William Appleton has given $1,000 for the summer work of the city board of missions.

WORCESTER.—The corner stone of the new St. Matthew's church was laid May 26th. The Bishop was assisted by the rector and the Rev. Dr. Wm. R. Huntington, who founded

the parish nearly 30 years ago; 13 other clergymen were present. When the new church is completed, the whole cost, including the land, will be in the neighborhood of $70,000.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

ROSEMONT.—The newly erected memorial church of the Good Shepherd, built by Mr. Harry B. French as a memorial of his wife was formally opened on the 27th ult. There was an early celebration of the Holy Communion, and at the morning service Bishop Whitaker preached the sermon, his subject being "The Kingdom of God," after which he administered Confirmation to a class of 15 young persons, presented by the rector, the Rev. A. B. Conger. In the evening the rector delivered a memorial sermon on Mrs. French. The church is a neat Gothic structure, built of local stone, at a cost of about $27,000, and has a seating capacity of 500.

WAYNE.—The spring meeting of the convocation of Chester was held on the 29th ult, in St. Mary's memorial church, opening with a celebration of the Holy Eucharist by the dean, the Rev. John Bolton. Mr. Jas C. Sellers was re-elected secretary and treasurer, and Mr. Rowland Evans was chosen lay delegate to the board of missions. Committees were appointed for the ensuing year on appropriations and on new places of worship. A resolution was adopted, asking the Woman's Auxiliary to raise money for the church of the Atonement at Morton. A discussion on the subject of diocesan missions was opened by the Rev. Jas. Houghton and Mr. Jas. C. Sellers. Others expressing their views were the Rev. Messrs. W. S. Baer, Frederick Burgess, A. B. Conger, E. T. Mabley, George C. Moore, and Mr. Rowland Evans. The next meeting of convocation will be held at St. Mark's, Honeybrook.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

May 21st, Bishop Randolph visited St. John's church, Wytheville, preached an admirable sermon, and confirmed a class of 25 persons.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

The 60th annual convention assembled in St. John's church, Detroit, on Wednesday, June 7th. At the opening service the Bishop was celebrant, and the sermon was delivered by the Rev. W. H. Gallagher, on "Church Extension in Relation to other Religious Bodies." The preacher dwelt upon the great advantages possessed by the Church in her missionary work in (*a*) the definiteness and fixity of her doctrinal standards, (*b*) the effectiveness of the Prayer Book, (*c*) the tolerant and Catholic spirit which rules her and which makes continually sharp distinction between things expedient and things essential.

On formal organization of the convention in the parish building of St. John's, there were found to be present 50 clergymen and 65 lay delegates. In his annual address Bishop Davies referred to the trials and the blessings of the last year. He commended the work of the Missionary League, organized in the last year in Detroit, and also the new Church Club of Detroit. The league had maintained services in several places for which clergymen could not be supplied, and the fire upon the altar was kept from going out. The convention of the Brotherhood of St. Andrew in September last had left a manifest blessing on the Church. The Bishop recorded gratefully the gift of $10,000 from Miss Lorraine T. Wood, of Dresden, for the support of Harris Hall, Ann Arbor, as a memorial to her father. During the year the Bishop has confirmed 1,269, a somewhat larger number than in any previous year. The Bishop referred to the large number of men included in these classes. He had also confirmed 123 persons in the missionary jurisdiction of Northern Michigan.

A resolution was adopted expressing a sense of gratitude on the part of the convention at the recurrence of the 5th anniversary of the election to the episcopate of the present Bishop of Michigan, and the hope, in view of his contemplated European visit, of his safe return to the diocese to direct and govern its interests.

After appointment of standing committees and acceptance of reports of officers, the Rev. R. D. Brooke, as chairman of a special committee, submitted a report from the majority of the committee which favored such change in Canon 5 of the diocese as would give to women the right to vote for a vestry in parish meeting. An earnest discussion followed which occupied the remainder of the afternoon session.

The usual missionary service was held in the evening with a large attendance. Addresses were made by the Rev. Drs. Joseph Johnson and William Prall. At this service pledges were made for the missionary work of the diocese in the coming year, amounting to $5,724. The sum of $433 was pledged for missions in the Northern Penninsula.

On Thursday morning, after acceptance of certain formal reports, discussion was resumed on the proposed canon permitting women to vote for vestrymen. A vote by orders was finally called for and resulted as follows: Clergy, ayes 28, noes 20; laity, ayes 26, noes 26. The proposed measure, not having a majority of both orders, therefore failed to pass. The Rev. Henry Tatlock, of Ann Arbor, proposed a series of changes in the present missionary canons by which the Bishop should have more direct charge of the convocational system, providing for more convocations and for a board of managers of missions for the entire diocese, such board, with the Bishop and deans of convocation, to have power to make appropriations direct to the missions instead of appropriations in gross to the convocation as heretofore. After full discussion the amendments proposed were adopted. The board of managers for the diocese were elected as follows: Gen. Jas. E. Pittman, Frank H. Pierce, Thos. Cranage, Wm. Aikman, Jr., Geo. H. Minchiner, John B. Howarth, Hon. James O'Donnell. The Board of Trustees of the diocese was re-elected, as was also the Standing Committee, the latter being as follows: The Rev. Drs. R. W. Clark and Joseph H. Johnson; Rev. Messrs. S. W. Frisbie and T. W. Mac Lean; Messrs. H. C. Parke and S. D. Miller, Gen. W. H. Withington.

The convention of 1895 is to meet in St. Andrew's church, Ann Arbor.

Confirmations in May, 1894: St. Philip's mission, Detroit, 13; St. Luke's church, Ypsilanti, 18; All Saints', Brooklyn, two; St. Michael and All Angels, Cambridge, four; St. Catherine's, Meridian, one: St. Paul's, Lansing, 19; Grace, Mount Clemens, three; Grace, Detroit, 16; Christ church, Detroit, 35; St. Matthew's, Detroit, 14; Christ church, East Tawas, seven; St. John's, Au Sable, 24; Trinity, Alpena, 15.

YPSILANTI.—The rector of St. Luke's, the Rev. Montgomery M. Goodwin, is soon to leave the parish, having accepted the position of fleet chaplain in the U. S. Navy. Trinity Sunday evening, the vestry of St. Luke's presented the rector with an elegant gold watch suitably engraved. On the evening of May 22nd, Ann Arbor Commandery of Knights Templar presented him with a Templar's jewel of exquisite workmanship and studded with diamonds and rubies. The Bishop has visited the parish for the second time since Jan. 1st, and confirmed a large class; 55 persons have received the holy rite of Confirmation this year.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

The spring convocation of the First District met at St. Paul's church, Constableville, May 8th and 9th. The Very Rev. William Henry Bown, dean, presided at all the meetings. The Rev. S. W. Strowger preached the opening sermon. On Wednesday morning there was a celebration of the Holy Communion, the rector of St. Paul's church, the Rev. W. G. Bentley, being the celebrant. The Rev. A. J. Brockway preached from 1 Cor. xv, 34. A bountiful dinner and lunch were served at the residence of Mr. E. M. Baggs. The regular spring meeting of the Woman's Auxiliary of the district was opened with an address by the Rev. F. P. Winne. The absence of the president and secretary through sickness was greatly deplored, but the president *pro tem*, Mrs. Edward G. Sewall, of Watertown, and the secretary *pro tem*, Mrs. McVicker of Constableville, proved to be a host in themselves. Verbal reports were rendered by the delegates present, and in every way the meeting was a great success. The business meeting of the convocation was held at 3 o'clock. Much routine business was rapidly dispatched. The missionary meeting was held in the evening. Addresses were delivered by the Rev. E. H. Kenyon, and the Rev. John Smiley, preceded by a report from the dean. All the congregations were large, especially that of the missionary service.

A meeting of the Third District convocation was held in St. Peter's church, Bainbridge, May 15th and 16th. There was a good attendance. The sermon was preached by the Rev. Wm. Higgs; the Rev. G. H. Kirkland read a meditation on "The Spiritual Life as a Working Force", and the dean, the Rev. R. G. Quennell, read an historical paper. Action was taken looking towards bringing the salaries of all missionaries up to $1,000 a year. The next meeting will be held at Whitney's Point in September. The convocation concluded with an evening missionary service, when addresses were made by the Rev. Messrs. J. A. Robinson, W. E. Allen, and A. H. Rogers.

The Syracuse Local Assembly of the Brotherhood of St. Andrew is doing good work. Its monthly meetings are largely attended and are full of interest. Papers written by the members are read, and discussions concerning the work are engaged in. The assembly has just placed a number of Prayer Books in each of the leading hotels of the city. The books contain information concerning all the Church services in the city. Six chapters are members of the assembly. The officers are President, Frank L. Lyman; secretary and treasurer, George T. Jack.

The ladies of the Shelter Committee of Syracuse gave a reception and entertainment at the Woman's Union Hall on the evening of May 31st, an admission fee being charged. A play by Miss Arria S. Huntington, entitled "A Homespun Heroine" was very successfully presented.

The annual meeting the Woman's Auxiliary of the diocese was held in St. Paul's cathedral, Syracuse, May 24th. The officers, all of whom were present, are: Mrs. E. L. Knickerbocker, president; Miss Watson, secretary; Miss Miller, treasurer. The sermon was delivered by the Rev. J Sanders Reed, and the Holy Communion was celebrated by the Rev. Dr. J. M Clarke. The following essays were read "China" by Mrs. Rankine, of Owego; "Ceylon" by Mrs. Thorne, of Utica; "Africa" by Miss Mary Jackson; and the "Relation of the Senior and Junior Auxiliaries" by Miss M. E. Wilson.

On the afernoon of the same day the annual meeting of the Junior Auxiliary was held, Mrs. Knickerbocker presiding. Miss Julia C. Emery, of New York, made an address. Several essays by members of the Auxiliary were read; the general subject being "The planting of the Church in America." The prize offered for the best essay was awarded to Miss Mary Clark, of Syracuse. Prizes offered for the best scrap books containing information on the missionary work of the Church were awarded to Emma Sanborn, of Grace church, Utica, and Dorothea Stewart, of St. Paul's Syracuse. Twenty-five new chapters have been organized during the past year and the interest and enthusiasm is steadily increasing. Miss Martha E. Wilson, of Syracuse, is the diocesan superintendent.

New Jersey

John Scarborough, D.D., Bishop

BORDENTOWN.—The Bishop made his annual visitation Christ parish on the morning of Expectation Sunday, when 22 persons, mainly adults, after many weeks of careful preparation by the rector, the Rev. E. S. Taylor, received the rite of Confirmation. A number of those confirmed had formerly been connected with various Protestant bodies.

GLOUCESTER.—The regular meeting of the Convocation of Burlington was held in the church of the Ascension, the Rev. W. H. Burk, minister in charge, on May 21st and 22nd. The usual missionary service was held on Monday evening, the Bishop being present. At the close of the ordination service, referred to elsewhere in our columns, the Bishop, clergy, and choristers proceeded to the new parish building, adjoining the church, and a service of benediction was said. The new building has been completed at a cost of about $6,000. At the business session of the convocation, the report of the treasurer showed a balance in hand of $629.23. It being the annual election of officers, the following were re-elected: Rural dean, Rev. C. M. Perkins; secretary, Rev. Howard E. Thompson; treasurer, J. Bingham Woodward. The convocation will meet again in September.

MOORESTOWN.—A very successful meeting of the Philadelphia Local Council of the Brotherhood of St. Andrew, (which includes the chapters in the diocese of New Jersey), was held on May 25th in Trinity church. The conference was called to order at 4:45 P. M; the office being said by the chaplain, the Rev. S. C. Hill. The rector of the parish, the Rev. J. H. Lamb, Ph.D., made an address of welcome to his parish, and he was followed by the Bishop who gave them a hearty welcome to the diocese. An open debate on "Chapter Work" followed, after which supper was served by the ladies of the parish.

After Evening Prayer addresses were made by the Bishop, the Rev. Mr. Mills, Mr. G. Harry Davis, and others. A large congregation filled the church. Several clergymen were present from New Jersey and Pennsylvania, but the meeting was mainly a lay conference. As a result of the meeting, several new chapters of the Brotherhood will be formed.

Vermont

Arthur C. A. Hall, D.D., Bishop

The 104th annual convention met in St. Luke's church, St. Albans, on June 6th and 7th, and was largely attended.

After Morning Prayer at 8:30 on Wednesday, the convention organized at 9:15. The Bishop celebrated the Holy Communion, assisted by the Rev. Drs. Flanders and Bliss. In the procession of the vested choir and clergy walked the Bishop, bearing his pastoral staff, with which he gave his blessing at the close of the service. The sermon by the Rev. A. N. Lewis was from Deut. 1:8: "Go in and possess the land." It was very practical, and a direct, vigorous, and interesting discourse on missions.

T. H. Canfield was chosen secretary, and E. L. Temple, treasurer, of the convention; Col. Smith, assistant secretary, and the Rev. F. W. Smith, registrar. The usual Standing Committees were announced.

In the afternoon, Bishop Hall read his first annual address. He was very grateful for his cordial reception by the diocese, and hoped that the friendship formed would be enduring. Since his consecration some four months since, he had visited nearly every parish and station in the diocese. He had celebrated the Holy Communion 62 times; confirmed 364 persons; preached 141 times; licensed 15 lay readers; admitted 3 candidates for holy orders. He wanted to see a better support of the clergy; improved parochial reports; weak parishes and missions grouped together under one priest and a deacon; lay reading to yield to clerical function

whenever the latter could be had. He approved of early Celebrations, at least they should be in the forenoon, and hoped for the custom of weekly Celebrations. He could not commend girl choirs, dressed like the boys, but suggested for them a plain dress and a white veil. He wished for greater reverence in holy worship, and would propose some suggestions for it. He had issued a printed card for evenins service, especially at missions. He spoke highly of the diocesan schools, and had chosen his own home near them at Rock Point. He referred to the Women's Retreat, soon to be held, also to the Clerical, to be held later on. He commended to all the Catholic Creeds, with the Apostolic Succession in the ministry, and also that succession in zeal and devotion.

The Standing Committee was re-chosen as follows: The Rev. Drs. Bliss and Flanders, the Rev. F. W. Smith, and Messrs. Booth, Wells, and Briggs.

The new land agents, to fill vacancies, were the Bishop, the Rev. E. S. Stone, and Messrs. Bottum and Reeve; as such they were commended to the Society for the Propagation of the Gospel in Foreign Parts. Several vacancies were filled in offices and committees.

Delegates to the Missionary Council in Hartford next October: the Rev. W. H. Collins, Mr. J. A. Arthur.

The next annual convention is to be held in Montpelier, in June, 1895.

In the evening the convention took up the missionary work of the diocese. The treasurer, Mr. Temple, read his annual report, showing a balance on hand. The general missionary, the Rev. Dr. Harris, the Rev. Messrs. Sanford and Atwill, made effective addresses. The same amount as last year was voted for missions and feeble parishes, including the salary of the general missionary. The Woman's Auxiliary was, as usual, invited to help in this matter.

After the missionary meeting, a general reception for all was given by the parish.

On Thursday morning at 7, the Bishop celebrated, assisted by the Rev. Mr. Weeks, followed by Morning Prayer at 8:30. After this the closing session was held.

Bishop Bissell's valuable gifts of his library to the diocese, for the use of the Bishop and clergy, also of funds for diocesan missions, and for the Bishop's Discretionary Fund, were thanktully acknowledged. Several canons were changed affecting clerical residence, and the opening services of convention. Ordination or letters of acceptance now make a clergyman a resident of the diocese and member of the convention, and, after one year, a voter for bishop.

After reading of the minutes and prayer by the Bishop, the convention adjourned. Its business was done with accuracy and dispatch, owing to the executive ability of the Bishop.

Ohio

Wm. Andrew Leonard, D.D., Bishop

During the second week in May, the Bishop visited St. Paul's parish, Canton, the Rev. H. M. Greer, rector, and preached and confirmed a class of 14 persons. This class was the largest ever confirmed in the parish. The Bishop expressed himself as delighted with the spiritual advancement and revival of Church work and life in the parish, and at the close of an eloquent sermon, urged all to the attainment of still higher ideals in the Christian life and character.

Springfield

Geo. Franklin Seymour, S.T.D., LL.D., Bishop
Chas. Reuben Hale, D.D., LL.D., Bishop of Cairo

SPRINGFIELD.—The new rectory for St. Paul's pro-cathedral, is being rapidly built. It will be a handsome frame building with cellar under the entire house, with water, gas, steam heat, etc., and will cost about $4,000.

BLOOMINGTON.—The new rectory for St. Matthew's parish, will be finished early in July. This parish is putting on strength under the vigorous administration of the Rev. Frederic E. J. Lloyd.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—The guild of St. Peter's church held its annual meeting on the evening of May 16, in the parish hall. There were 150 present. The rector, the Rev. Lindsay Parker, Ph. D., presided. The report of the treasurer showed increased receipts over those of former years. The various chapters reported, indicating gratifying gains in members and in successful work. The report made by the rector showed the number of communicants to be over 900, and the Sunday school to have about 700 pupils with 93 teachers. The chapter of St. Andrew's Brotherhood has 65 active and 19 honorary members, and sustains a club for men which is fruitful in good results. Mrs. Bottome, of New York, addressed the guild, after which a reception was held in the church parlors.

For the benefit of the Sheltering Arms Nursery an entertainment was given at the Pouch mansion, Clinton ave., on the afternoon of May 12. It was called "An Afternoon with the Prince of Wales," that being the title of a paper read by Mrs. Janvier Le Duc, whose father received the Prince at his house when he was on his visit to this country. The paper was full of reminiscences of this social event and presented interesting details of himself and his suite. Mandolin playing and singing by a quartette varied the exercises. Many parishes of the city were represented.

If favorable action is taken on the movement made at the late convention of the diocese, to appropriate to the purposes of a diocesan house the former residence of the bishop, a need that has been long felt will be supplied and there will be in Brooklyn a headquarters for the Church. The Church Club, embracing a large and influential body of laymen, and the Clerical League, can both be accommodated, and many facilities afforded for the different interests of the diocese.

Fond du Lac

Chas. C. Grafton, S.T.D., Bishop

On Tuesday, June 5th, the 20th annual council convened in the cathedral church of St. Paul's, Fond du Lac, at 9 o'clock, A. M. At 7:00, 7:30, and 8:00 A. M., there were celebrations of the Holy Eucharist in the chapel of the cathedral; the 8 o'clock one being in French, with the priest of the Old Catholic church, the Rev. J.B.Gauthier, as celebrant. At the conciliar Celebration—full choral—at 9:20 A. M. the Bishop was celebrant. The reports of the work of the Sisterhoods of St. Monica and of the Holy Nativity were encouraging, showing the helpfulness of these religious in the furthering of the work of the Kingdom here upon earth, both within and without the diocese. The reports, also, of the Rev. Warden Rogers of the Girls' school of the diocese, Gratton Hall, and of the Rev. Warden Taylor of St. Paul's cathedral choir school, showed much progress and improvement.

Some important amendments to the constitutional canons were adopted. Among them: The limiting of the lay representation to the council so that it cannot exceed seven. It is proportionate up to that number, then ceases. The minimum representation now is two; the maximum seven. Also by an amendment, the clerical membership of the Standing Committee is increased by one, so that now it consists of four presbyters and three laymen. Also, there will now be two treasurers instead of one, viz: a treasurer of the board of trustees, and a treasurer of the diocese. By one of the amendments the ladies will be allowed to vote in the election of parochial officers. The canon relating to parochial reports was amended so that only those who have received the Eucharist, at least, once during the year, can be counted as communicants.

The following officers were elected: Standing Committee: The Rev. Messrs. William Dafter, D.D., John H. Greenwood, Lucius D. Hopkins, N. D. Stanley; Messrs. J. B. Perry, Geo. L. Field, and C. A. Galloway. Secretary: The Rev. Lucius D. Hopkins, Oconto, Wis. Assistant Secretary; Mr. A. Heber Reynolds, Green Bay, Wis. Treasurer: Mr. Earnest J. Perry, Fond du Lac. Registrar: The Rev. C. E. Taylor, Fond du Lac. Board of Missions: The Bishop, *ex officio*, the Ven. Archdeacon W. T. Schefeler, the Rev. F. W. Merrill; Messrs. Geo.W. Zerler, Geo. I. Middleton, and N. W. Sallade.

The Bishop's address was full of interest and of encouragement. During the year, he has made within the diocese 46 visitations and confirmed 423; ordained four deacons and two priests, and one priest was ordained in New York for him; consecrated one church; opened one church; laid the corner stone of one hospital, and blessed one guild hall.

In speaking of his work, in his address, the Bishop spoke of the completion of the hospital at the Oneida Reservation, which is also paid for. To the energy and devotion of the Rev. S. S. Burleson, this is largely due. He said that the most important feature in diocesan improvement is to be found at Stevens Point. The small wooden building which could scarcely seat 200 persons is now replaced by a large and beautiful stone building, having a tower and Sunday school, and chapel, opening into the nave and noble chancel. The cost of this building was $27,000. The failure of the contractor in the midst of the financial crisis, added to the difficulty of completing the building. It is owing to the dauntless courage and ability of the rector, the Rev. R. H. Weller, Jr., who suddenly found that he had both to raise an unlooked-for amount of money and to complete the work, that with comparatively so small an amount of debt the church was completed. He has had the satisfaction of having as the fruit of his labors a greatly increased congregation, and presented the largest class for Confirmation in the diocese.

Another diocesan improvement has been the building of the cathedral choir school. It is well planned and lighted and drained, and, with the grounds around it, forms an attractive home. The cost of the building was $7,000. In addition to a full and excellent course the boys receive vocal instruction. The school has a subsidy which enables it to receive boys with good voices at a comparatively small expense, and the number being limited, the school has the advantage of home oversight and training.

At Plymouth a guild house with a good-sized room for present purposes, and a small chapel, has been erected and dedicated under the name of St. Mary's guild hall. The Bishop gave a brief summary of his five years' work in the Episcopate:—

Confirmed 2,073; five new churches built, at Oakfield, Ahnapee, Oshkosh, Washburn, and Stevens Point; four parish buildings built and opened at Fond du Lac, Plymouth, Ahnapee, and Jacksonport; five rectories have been procured or built, at Fond du Lac, Appleton, Oshkosh, Stevens Point, and Sheboygan Falls. There have been 12 deacons ordained and nine priests. The present number of clergy, including the bishop, in the diocese, is 32. The value of church property in 1889 was $208,901. the present valuation is $319,015. The indebtedness on church property in 1889 was $29 571; now the indebtedness is $20,975. The actual force of clergy actively engaged in 1889 was 16, now there are 28. In 1889 there were 11 of the 27 clergy who were either aged or infirm or were out of the diocese. There have been 14 vacant places filled, being Oakfield, Waupun, Berlin, Menasha, Manitowoc, Ahnapee, Jacksonport, Fish Creek, Sturgeon Bay, Centralia, Antigo, Waupaca, Bayfield, and Medford. There have been nine new places opened: Kewaunee, Two Rivers, Chilton, Shawano, Rhinelander, Tomahawk, Merrill, Washburn, and Marshfield.

Indiana

David E. Knickerbacker, D. D., Bishop

The 57th annual convention commenced in Grace cathedral, Indianapolis, on Tuesday evening, June 5th, and closed at 4 o'clock, P. M., of the day following, having dispatched a large amount of business in an efficient manner. The Bishop in his 11th annual address reviewed the work of the year, which he said had been hampered by the financial stringency. The amount of assistance given to the poor was, however, large, and missions flourished in spite of distress. Several new missions are about to be started. The Bishop gave much praise to the faithfulness of the women in the Church's work, and to the Rev. A.W. Mann, who had labored faithfully among the deaf and dumb, had baptized 11 and had presented the same number for Confirmation.

The results of the Bishop's labors for the year were as follows: Confirmations, private, 8; public, 70; persons confirmed, 531; sermons delivered, 137; addresses, 40; celebrations of Holy Communion, 80; catechized and addressed Sunday schools, 53; Baptisms, adult, three, infant, 10, total, 13; licensed lay readers, 38; ordained deacons, one; clergy received, 10; clergy dismissed, eight; roll of honor scholars received, 60; marriages, two; burials, two; postulants for holy orders, seven; candidates for holy orders, four.

The Bishop reported that in the ten years of his work in the diocese the debt of $7,500 had been paid off, and that $39,000 of permanent endowment had been secured. The Aged and Infirm Ministry fund had increased from $400 to $3,000. The number of clergy had doubled. Twenty-nine churches had been built, at a cost of $170 900; 14 rectories, at $45,800; 12 parish houses, $52,300, making a total added to the property of the diocese of $356,000. Other totals in the first decade of the Bishop's work are as follows: Confirmations, 4,800; Baptisms, adults, 1,312, infants, 3,926; total, 5,439; parochial contributions, $804,023; diocesan, $97,249; for objects outside the diocese, $16,965; total, $918,238, an average of $91,821 per annum; number of communicants, 6,500; Sunday school teachers, 400, scholars, 3,500; valuation of church property, present time, church, $652,176; rectories, $107,250; parishes, 43; organized missions, 25.

The report of Charles E. Brooks, treasurer, was read and adopted. The trustees stated that the orphanage had been completed to the walls and roof at a cost, including real estate, of $13,000, but that the fund was now exhausted. It was recommended that money be provided to complete the structure. The assets of the diocese were reported at about $70,000, including the bishop's residence, worth $25,000. The convention, by resolution, approved of all the trustees had done.

The recommendation of the Bishop in 1892, that the diocese be divided into three dioceses, was brought before the convention on the report of a special committee. The proposition was approved and the division recommended. The committee submitted resolutions for carrying into action the force of the report which were adopted. The first declared a belief that it was time for the division. The second defined the limits of the proposed three dioceses on the present convocational lines. The Bishop was authorized to appoint three clergymen and three laymen in each of the deaneries for the purpose of soliciting the endowment fund. The fourth resolution committed the diocese of Indiana to a just and equitable division of the property now owned. This would leave each diocese to raise by subscription from $8,000 to $18,000. The Bishop spoke of his gratification at the action taken, and said he was sure it would do more for the glory of Christ in Indiana than any other action just now. There are many counties in the State which have no Episcopal churches, and the creation of new dioceses, giving Indiana three bishops instead of one, will permit a closer occupation of the field.

The Rev. J. G. Cathell offered a resolution expressing the loving appreciation of the pre-eminent worth to the Church and the world, of Bishop Huntington, of Central New York, then presiding over his diocesan convention, for the twenty-

fifth time. The convention directed that the action be telegraphed to Bishop Huntington. Similar action was taken in regard to the completion of the 35th year of his episcopate by Bishop Whipple. During his temporary absence the convention adopted a congratulatory address to Bishop Knickerbacker upon the success that had crowned his efforts for the upbuilding of the Church in Indiana, during the ten years of his episcopate. Eulogistic remarks were made by several clerical and lay members.

The report of the Board of Missions indicated a general and steady advance in building up new missions and strengthening old ones. The reports as to efficiency and progress came from 75 parishes and missions. There were 17 missionaries at work during the year. The total amount received for missionary work from 60 parishes and missions was about $3 475 and for church building $227.35.

The officers elected include secretary, the Rev. Willis D. Engle; treasurer, Charles E. Brooks; registrar, David E. Snyder; all of Indianapolis.

Standing Committee: the Rev. Messrs. E. G. Hunter, J. H. Ranger, G. A. Carstensen; Messrs. Wm. H. Armstrong, David E. Snyder, Wm. Mack. Board of Missions: the Rev. Messrs. J. H. W. Blake, G. A. Carstensen, J. E. Cathell, J. G. Stanley; Messrs. Lewis B. Martin, Albert Mitchie, N. F. Dalton, Samuel A. Haines. Delegates to Missionary Council: the Rev. J. A. Carstensen, John H. Stotzenburg.

Iowa

Wm. Stevens Perry, D.D., D. C. L., Bishop

FT. DODGE.—May 25th, the corner stone was laid in the beautiful new stone edifice of St. Mark's parish. In the absence of Bishop Perry, who is at present in Europe, Archdeacon McElroy, of Waverly, performed the ceremony in an impressive manner, assisted by the Rev. George H. Cornell. The music rendered by a double quartette was very good. Copies of the newspapers of the city, a document containing a list of the names of those who have subscribed to the fund for the building of the church, a Bible, and several pieces of coin, were placed in the stone. St. Mark's is one of the oldest churches in the city, the first little frame structure having been built by Egbert Bagg in 1858-59, thirty-six years ago, with the Rev. T. B. Fairchild as rector. January 5th, 1892, it was destroyed by fire. When the rector, the Rev. J. W. Paige, a man loved by all who knew him, died on March 31st, 1893, it seemed as if the new St. Mark's church, one of his fondest dreams, would never be realized; but St. Mark's faithful congregation are to be congratulated upon the good work which they have accomplished without a pastor, and the beautiful stone church will be completed in September, it is expected.

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

The spring session (54th) of the Archdeaconry of Troy was held in St. Mark's church, Hoosick Falls, May 21st and 22nd. There was a goodly attendance of the clergy. On Monday, at 7:30 P.M., Evensong was said chorally by the Rev. Mr. Taylor, assisted by the Rev. Dr. Enos. The Rev. Dr. Carey, archdeacon of Troy, presided, and the music was well rendered by a full vested choir. The Rev. Mr. Corsefield spoke on diocesan missions, the Rev. Mr. Griswold on the work of the Woman's Auxiliary, and the Rev. Dr. Nickerson on the use and abuse of parochial organizations. The addresses were characterized by great earnestness and felicity of illustration, and were well received by a large and attentive audience. On Tuesday, the 22nd, there was a plain Celebration by the Rev. Mr. Griswold, at 7:45. Matins at 8:30, and a Choral Celebration by the Rev. Dr. Carey, at 10:30. The sermon was by Rev. Mr. Molineux, on the importance of doctrinal teachings in the pulpit: text, I Timothy iv: 15. An excellent lunch was served in the Grand Army hall by the ladies of the parish. Business was resumed at the church at 2:30 P. M., and after the usual routine work was disposed of, the Rev. Mr. Geare gave a most interesting address on missionary work in Central America, illustrating his theme by several thrilling incidents from his own experience during his six years' labors in Honduras. This address led to a spirited discussion of our foreign missions by several of the clergy. On invitation from the Rev. Mr. Armstrong, the next session of the archdeaconry will be held in St. James' church, Caldwell, Lake George, early in September.

The 48th regular meeting of the Archdeaconry of Albany was held in St. John's church, Johnstown, the Rev. J. N. Marvin, rector, May 28th and 29th. In spite of the pouring rain the congregation welcomed the visitors in goodly numbers at the missionary service in the evening, when addresses were made by the Rev. Canon Stewart, diocesan missionary; the Rev. E. T. Carroll, and the Rev. Richmond Shreve, D.D. Early on the morning of Tuesday, the Ven. Archdeacon Sill was celebrant of the Holy Eucharist. Business meeting, morning service, and business session again, followed each other in succession, every one seeming animated by a determination to be "not slothful" but "fervent" in their several functions. At the second service the Rev. Searle M. Wren, was the preacher; taking for his text, Heb. xi:1, he dwelt upon the limitations of reason and the office of faith, and held the willing and unflagging interest of his hearers throughout. Under the presidency of the archdeacon, much routine business was done, and interesting reports were heard from missionaries present and absent of the "present condition and outlook of the work" in their respective charges. The afternoon session was instructively occupied with the consideration of some "statistics of the Church's growth in the State of New York in the last 25 years", presented by the Rev. W. C. Prout, secretary of the convention of this diocese. So many questions were raised by these figures, and so many interesting remarks were made, that the adjournment hour was reached with the subject still far from exhausted. The archdeaconery will (D.V.) meet at Stottville in the autumn.

Connecticut

John Williams, D. D., LL.D., Bishop

The Rev. E. Rowland, D.D., of St. John's church, Waterbury, has received a purse of money from his parishioners, in recognition of the completion of the tenth year of his successful rectorship.

The Diocesan Church Club met with its New Haven members on Tuesday evening, May 22, and dined at the Club House at Savin Rock; 60 laymen were present. The presiding officer was Judge Robertson. The principal address of the evening was made by Mr. J. S. Smith, of New York.

MIDDLETOWN.—The annual sermon before the alumni of the Berkeley Divinity School was preached Tuesday evening, June 5th, in the chapel of St. Luke by the Rt. Rev. Dr. Boyd Vincent, Assistant Bishop of Southern Ohio, of the class of 1871. After the service, a social reunion was held, with pleasant impromptu addresses, Bishop Niles, of New Hampshire, the president of the alumni association, presiding. Prayers were said in the chapel at 8:30 o'clock, Thursday, June 7, after which the alumni held their annual meeting, the Rev. Professor Hart presiding. Officers were elected for the next year, as follows: President, Bishop Niles, of New Hampshire; honorary vice presidents, the Bishops of Kansas, Southern Ohio (assistant), Ohio, Michigan, California, Spokane, and Western Colorado, together with the Bishops of Long Island and Georgia, who were elected honorary members of the association on account of their former connection with the school; vice-presidents, the Rev. Professor Hart, of Hartford, and the Rev. E. S. Lines, of New Haven; secretary, the Rev. Professor Barbour; treasurer, the Rev. P. L. Shepard, of Clinton. The Rev. Dr. W. H. Vibbert, of New York, was elected preacher for next year, with the Rev. Dr. C. C. Williams, of Augusta, Ga., as substitute.

At 11 o'clock the ordination service, recorded elsewhere in our columns, was held in the church of the Holy Trinity.

At 3:30 o'clock the alumni and others assembled at the residence of the Rev. John Townsend on Washington st., when a congratulatory address from the alumni on the occasion of the 40th anniversary of the school, was presented to Bishop Williams and read by Bishop Niles. Bishop Williams made a felicitous reply, touching in a pleasant way on the history of the school, the principles of life and study which it had maintained, and the gratification which he felt at knowing that it is on a sure foundation.

At the close of the Bishop's remarks, Professor Binney surprised him by reading an address from the women of the diocese, accompanying a gift for the new library building of the Divinity School. The address was read from a book in which was bound the signatures of the donors from all parts of Connecticut. The whole amount presented, made up largely of small sums, amounted to over $4,000, to which additions will doubtless be made. This, with what has been otherwise contributed, will at least insure the erection of the building for the library. The Bishop, who was much affected by the gift and the address accompanying it, made a brief reply, but said that it was impossible for him to do more than simply to try to express his thanks. A general reception followed, which was largely attended. The day was closed with evening prayers in the chapel at 7 o'clock.

Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE.—St. Barnabas' memorial church, Curtis Bay, near this city, was consecrated by Bishop Paret, assisted by a number of clergymen, on Monday, June 4. Morning Prayer was read by the Rev. Wm. C. Butler and the Rev. R. A. Poole. The sermon was preached by the Rev. J. H. Eccleston and the consecration service was performed by the Bishop and the Rev. Theo. C. Gambrall, rector of the church. The church is of brick, and is of the dwarf Gothic style of architecture. It has a tower 60 feet high, surmounted by a gilt cross. The seating capacity is 250. The erection of the new edifice was begun by subscriptions and it was completed through a gift of $2,500 from Mrs. Rosa Blanche Woodyear, of Baltimore. In recognition of Mrs. Woodyear's gift the church was made a memorial of her husband, the late Wm. E. Woodyear, and a handsome brass tablet, bearing his name, adorns the north wall. The cost of the building was $3,500. The chancel furniture was the gift of St. Peter's church, Baltimore. St. Timothy's church, Catonsville, gave the chairs; the brass book-rest was given by St. Peter's church, Ellicott City, and a Communion service was from Mr. Wm. H. Hennegen.

A beautiful lectern lamp was used for the first time Sunday, May 27, at Emmanuel church, the Rev. J. Houston Eccleston, rector. It is a memorial of the late Mrs. Helen Whitridge Eccleston, wife of the rector, and is a gift of the ladies of the parish, representing the various organizations of woman's work.

Mrs. Ethalinda L. Rennous, prominently identified with religious and benevolent work in the church of the Messiah, died Monday, May 28, aged 64 years.

WASHINGTON, D. C.—The corner stone of St. Thomas' church, at the corner of 18th and Madison sts., N. W., was laid Tuesday afternoon, June 5. The exercises were conducted by the Rev. John A. Aspinwall, rector of the church. Bishop Paret delivered the address. The Sunday-school children of the parish participated in the ceremonies. A description of St. Thomas' has already been published in these columns.

At the recent convention the name of Calvary church, this city, was changed to St. Thomas' by request.

At the recent diocesan convention the House of Mercy was commended by the Bishop, and the recommendation was made that it be recognized as a diocesan institution.

The plats of the land for the cathedral foundation were placed on record May 26. An avenue 100 feet wide, named Cathedral ave. is laid out from Connecticut ave. to the Woodley road and leads to the site of the proposed cathedral.

TOWSON.—The Baltimore Local Council of the Brotherhood of St. Andrew held its bi-monthly meeting in Trinity church, Towson, on Tuesday, June 5th. Nearly 300 persons from Baltimore attended the meeting. "Spiritual Help in Brotherhood Work," was discussed. An address was made by Mr. John W. Wood, of New York, general secretary of the brotherhood. Mr. H. C. Turnbull presided.

By the will of Mrs. Mary S. Bryarly, widow of Dr. Wakeman Bryarly, St. John's church, in Long Green, receives $5.000.

ELLICOTT CITY.—The Convocation of Annapolis met May 29, at Grace church, Elkridge Landing, the Rev. F. J. Clay Moran, rector. About 13 clergymen were in attendance. The sermon was preached by the Rev. Thomas Packard. At the business meeting papers were read by the dean of the convocation and the Rev. Thomas Packard, and a discussion followed about the desirability of an increase of chapels. A missionary meeting was held at night, when Archdeacon Gambrall and the Rev. David Barr, who is general missionary, made addresses.

Easton

Wm. Forbes Adams, D. C. L., Bishop

The congregation of Trinity cathedral, having their handsome new church paid for and consecrated, have now set about raising an endowment fund of $50,000 for the support of the cathedral and the enterprises it proposes to undertake.

The 26th annual convention of this diocese, comprising the nine eastern shore counties of Maryland, convened in Trinity church, Elkton, Cecil Co., June 5 and 6, Bishop Adams presiding. In the morning services Bishop Adams was assisted by the Rt. Rev. Leighton Coleman, of Delaware, the Rev. Messrs. T. Carter Page, L. B. Baldwin, Jas. A. Mitchell, and Wm. Schouler. The Rev. Jas. L. Bryan, of Cambridge, was elected secretary of the convention.

At the second day's session the report of the treasurer of the diocesan mission fund was read by the Rev. Jas. A. Mitchell; receipts were $2,143.33; expenditures, $1,235.37; balance on hand, $907 96. It was resolved that the money collected by the bishop on his visitations should be at his disposal and used where he may think proper.

Thomas Hughlett, treasurer of the convention, submitted his annual report, showing the receipts $1,300; disbursements, $1,240.95; balance on hand, $59.05.

The following Standing Committee was elected: the Rev. Messrs. James A. Mitchell, Stephen C. Roberts, W. Y. Beaver, Oliver H. Murphy, and Algernon Batte.

The Rev. Messrs. S. C. Roberts and Jas. A. Mitchell were appointed a committee to draft suitable resolutions on the death of the Rev. John Martin, late rector of St. James' church, Port Deposit. The Rev. Messrs. Geo. C. Sutton and T. Carter Page were appointed to revise the form of the parochial reports.

Earnest missionary addresses were made by the Bishop and the Rev. Messrs. T. Carter Page and Mr. Hinckle.

The report of E. L. F. Hardcastle, trustee, and Mr. Holliday, treasurer, showed the total amount of assets of the episcopal fund to be $41,732.34. The relief fund investment and cash on hand amounts to $7,363 16.

The convention adjourned to meet next year at Berlin, Worcester Co.

PORT DEPOSIT.—St. James' church, which had been closed for some time, was opened June 3, and services conducted by Bishop Adams.

The Living Church

Chicago, June 16, 1894

Rev. C. W. Leffingwell, Editor and Proprietor

THE *Religious Herald* (Baptist) says:

Our Episcopalian friends find themselves in rather a perplexing situation touching Christian union. They propose "the historic Episcopate" as a basis of union. We say nothing of the coolness of this proposal, seeing that the non-Episcopal bodies largely outnumber them. But attention has been directed to the fact that, if the invitation were accepted, and the non-Episcopal bodies were to walk into this new denomination, being largely in the majority, they could proceed straightway to modify or eliminate the Episcopate. In other words, Episcopacy would thus commit suicide most thoroughly and expeditiously.

This is just about what would happen, and it is odd that none of those who are so "gone" on Church Unity see this. Instead of the Episcopal lion getting the non-Episcopal lamb inside him, the lamb would distend the lion so the latter would burst. There is a bare possibility that the Church might by "Christian unity" get hoist with its own petard. A few generations to come need not worry over this, however; unity is yet far ahead.

THE LIBERAL RELIGIONISTS have been holding a congress at Sinai Temple, a Jewish synagogue in Chicago, and have perfected an organization. As we understand, this organization does not claim to be Christian in any sense, and will not even insist upon belief in God. In fact it repudiates "belief" or "faith" as a basis, altogether. Its creed is "Humanity." Exactly what idea is attached to the word "religion," in this connection, it is not easy to understand. The platform is to be wide enough to hold everybody whose ideas in religion are not exclusive, everybody with whom religion is simply a matter of private opinion. Unitarian, agnostic, atheist, Jew, Brahmin, Buddhist, can all stand upon it. But there is no room for those who believe that the Son of God came down from heaven and was made man, and suffered for us, the just for the unjust, and that He has revealed to us mysteries of the unseen, and of human duty and human destiny, which the wit of man could never have discovered without a divine and supernatural revelation. It is a part of the essence of Christianity to believe that if men neglect or scorn "so great salvation," it is at the peril of their immortal souls. The Church can have no part or lot with these liberal schemes. She can only regard them as advancing the kingdom of anti-Christ.

A Cleared Atmosphere

It has been murky with sentimentalism, about this affair of seeking to mix oil and water. Our bishops invented a spoon, which has been named "quadrilateral," and we have been stirring for some years with that spoon. Our eyes have now been filled with tears of joy and anon with those of regret; but we have kept on stirring. But at length we have discovered that oil and water will not mingle. Saratoga water is particularly intractable. It positively insists on remaining water, unless we concede that it is oil, and just as genuine an article of oil as we are. The day of "gush" is at an end. The Saratoga water returns to the blue depths of its native cavern, while the Chicago-Lambeth oil meekly pursues its oleaginous way along the old apostolic pipe-line.

The plain fact is that the Presbyterian General Assembly at its recent session at Saratoga passed the following:

> The General Assembly, on the request of its committee, DIRECT IT TO SUSPEND further correspondence with the Protestant Episcopal Commission until that Commission secure from its General Convention instructions to accept and act upon the doctrine of mutual recognition and reciprocity.

The Starting Point of Church Unity

A correspondent thinks that if men in the various divisions of Christendom could only set out with the "desire above all things to know the will of God as to His Church and the truth of His Holy Word," a great step would be achieved towards Christian unity. He rightly thinks that no true unity can ever be reached by "agreeing to disagree" upon such points as these. Here is clearly revealed one of the fundamental mistakes in much current discussion on the subject of unity. One suggestion is that representatives of Christian Churches or societies shall come together and agree upon some basis of union or co-operation which shall leave each free to teach what it prefers, as truth.

But it is generally seen that this is not at all what is meant by unity. Such co-operation could not extend much beyond certain forms of charity and methods of moral reform. There is no difficulty about this, as matters stand already. United movements of this nature are frequent enough. In fact, when it seems necessary for the general good, there is no difficulty in bringing about co-operation not only of Christians with Christians, but also with Jews, agnostics, and infidels of all sorts. As soon as the position is examined, it is seen to have nothing to say about Christian unity whatsoever.

Another idea is that there is a certain amount of divine truth in which all Christians are agreed, and that this common element ought to be considered as the only *necessary* truth. Agreeing upon that, the various denominations of Christians might establish a friendly confederacy, interchange pulpits, hold union meetings, and "agree to disagree" about the rest of their tenets.

The difficulties in this scheme are obvious. At the outset, the question arises, which Christian denominations are to be included in this programme? Shall it be "all who profess and call themselves Christians," or shall some line be drawn? In the latter case, there would be a begging of the question at the threshold, an antecedent definition of this "common Christianity," and a rejection beforehand of large numbers who claim the Christian name. Probably the line would be drawn between "evangelical" and "liberal" Christians. But the very term "evangelical" is an assumption; for many, if not all, liberal Christians claim to follow the teachings of the Gospel, and so to be evangelical in the truest sense. It must be acknowledged that such a method would be purely arbitrary, and therefore could not be satisfactory.

But allowing that a convention or congress were brought together, even of those who arrogate to themselves the title of "evangelical," and that they succeeded in formulating a declaration of things in which they were agreed, and which must be the sole basis of all preaching in the sphere of pulpit interchange and united meetings, what would be the relation of this to the individual teachings of the several sects within their own organizations? Would it not be a plain acknowledgment before the world that it is only the common belief that is essential; in other words, *divine* truth, unmistakably revealed and necessary to salvation? Would it not imply that the distinctive teachings of the several bodies were not essential, not known to be divinely revealed, mere matters of individual preference, private opinions? Surely no one who is convinced that the tenets of his own denomination are matters of essential faith necessary to salvation would consent to any arrangement which would compel him to leave them out of his preaching. But if they are only matters of preference, of private opinion, what becomes of the right of the body to a separate existence?

It was not on such a basis that Christian sects were founded. They were firmly convinced that their belief and their polity were right, and the only right, and that all others were wrong. If they have changed their minds, why should they cumber the ground, and by increasing the number of Christian divisions confuse the minds of men and repel many in disgust from all religion, about what they now confess are non-essential things? Can Baptists any longer insist upon immersion as a term of membership, if it be a thing indifferent? Can the Presbyterian reject the application of an Arminian, if Calvinism be not essential? or is there to be a new class of Christians, those who accept only the platform agreed upon as containing the "common Christianity" adopted as the term of interchange and religious co-operation? And if so, shall this class of persons, upon their assent to these few things about which all are agreed, be admitted to the rights and privileges of membership in all the confederated bodies, or shall there be some special arrangement made for them?

With such embarrassments are we confronted in any scheme of union which begins by making union the first thing and truth secondary, which is content to regard as truth the residuum obtained by first taking a selected number of Christian bodies, and then waiving all points of difference.

The only method which can ever conduct to any sure results is that which our correspondent suggests, that which begins with a consuming desire to know what the will of God is as touching His Church and the truth of His holy Word. Unity must be sought through truth. It is only in this way that the unity of which Christ spoke can ever be attained, for that unity is based upon truth.

But new difficulties await us when we ask, what is truth? How shall we attain it? One answer is this: Let representative men come together and begin the prayerful study of the Bible, putting aside all prejudice and opening the mind to what is there revealed. Strange as it may seem, this is the very method out of which all sectism has come, and it is not likely that it can be cured by the same means, taken by itself. The quarrel is over the interpretation of the Bible, not the Bible itself. Men have not divided Christendom by deliberately departing from the Bible, but because they thought they had discovered a truer interpretation.

It is evident that here is the point which must be settled first, the criterion of interpretation. Until this is settled, no progress whatever can be made. No one in an assembly of representative men, such as we have imagined, could possibly be accepted as a referee, whose decisions on disputed points should be final; that would be to establish a papacy with all the attributes of infallibility. It remains, however, that there must be an authority somewhere, sufficient to indicate to us what the teachings of Holy Scripture are in the things which concern the salvation of the soul.

The modern denomination is obliged to confess that it has taken its interpretation of the truth of God from some individual man, like Calvin, and it must admit that however able and devout he was, the founders of other sects which deny his doctrines were equally learned and equally devout. The result is that in the long run there must needs grow up a lurking doubt whether their own founder was more right than others. In some such way as this, much infidelity has arisen.

The well instructed Catholic Churchman is convinced that there is a surer foundation than this. He finds in the New Testament itself, and in ancient history, as well as in the facts of the present day, abundant proof that the attestation of Christian truth is committed to a body, an organism, which has come down to us along with the Book. In fact, it is the keeper and guardian of the Book.

It is referred to in the Book itself, and was therefore in existence before the Book. It is there spoken of as the Church, the body of Christ, containing Christ, endowed with the gift of the Holy Ghost, possessing the Faith once delivered, the pillar and ground of the truth. It is seen in the early ages conquering the world, everywhere the same in faith, in worship, in government. It is seen meeting in council to condemn error and expound to men the truth of God. It is no congeries of sects, but one body. Its voice is not the voice of men but of the Holy Ghost.

To this body the Anglican Church makes her appeal, of it she claims to be a part. She is not a modern construction modeled upon men's ideas of what the Church should be. She claims not merely to be like the ancient Church, as two things which have no relationship may be marvelously similar, but she claims to be actually the same. The connection is not imitative and adventitious, but vital and organic.

This is the meaning of the tenacity with which she insists upon the Episcopacy. It is the symbol and the proof of her identity with the Catholic Church of all ages. It is not a question of a form of Church government more admirable than others, but it is a question of adherence to the Catholic Church of which through this government she is an integral part.

Until, therefore, men are prepared to accept the Catholic view of the Church, that is to say, "I believe one Catholic and Apostolic Church," meaning by those words what they meant when they were framed, and have always meant, the Churchman cannot hope for any agreement about the will of God or the truth of His Holy Word, still less for corporate unity.

This is what we meant when we said recently, in commenting on the letters of the Bishops in *The Independent*, that "the rock on which the unity project has split is the rock of Catholicity. It is the simple truth that there can be no compromise between Catholicism and Protestantism." Whatever the Episcopal Church may be willing to concede, it can concede nothing which involves that compromise. And the reason is plain. It is not simply that to do so would leave the Episcopal Church without justification for existence, but it would remove it from the rock on which it was built, and make it a mere seeker after truth and no longer a part of that structure which is itself "the pillar and ground of the truth."

The Associate Mission

IV.—THE LIFE

In our second paper we endeavored to show exactly the amount of work that an Associate Mission of four members could do at an expense to the diocese of twelve hundred dollars. But cheapness is not the only recommendation that this system has for being recognized as the best method of doing Church work in our large cities.

Not less important is the question of spirituality. What effect has such an organization upon the life of its members and also upon the laity with whom it comes in contact?

There can be little doubt but that the life of the laity is fed by the clergy, and also that the life of the clergy is a more powerful sermon than any words which they can utter.

We believe that the Associate Mission can be a missionary agency for the clergy, and that it can enable one priest to minister to another, often unconsciously, in the things pertaining to his soul's health. We believe that there can be no better educator in spiritual life than the Associate Mission, because it is based upon sacrifice, and sacrifice is the very essence of our religion. It means that a priest shall endure hardness. It means that not marriage, but the Church, shall be the first concern of those who are to be soldiers of the Lord Jesus. It means that a young priest shall devote some years of his life to missionary work without remuneration other than his food and raiment.

Not only does it improve the standard of clerical life because it is based upon sacrifice, but also because it is based upon the principles of sympathy. It is a binding together under one roof, a family of priests who adopt some standard of discipline and assist one another to regulate their lives by this standard. An Associate Mission life means a life that is lived by rule and under discipline, and not only this, but a life that is assisted by regular work and regular services. All clergymen know that the insidious foe of priestly life is desultoriness. There can be no better school for a young man entering upon his priestly duties than that of obedience to rule. Another foe that many a priest has encountered is loneliness. This life affords to every one the prayers and sympathy of a brother priest.

The Associate Mission is formed upon a triple basis, viz: (1), Corporate prayer; (2), corporate study; (3), corporate work.

(1). Corporate prayer. Where two or three are gathered together in Christ's name there is He in the midst of them. It is by corporate prayer our Lord would teach us that we gain our requests. It is in the associate life that opportunity for this may be given. The daily celebration becomes a matter of course. Morning and Evening Prayer are the regular duties of the day, the minor offices may be said with regularity. Regular times may be assigned for meditation, and days set aside for retreats. Surely a priest cannot help but appreciate the spiritual opportunities that such a life can offer.

(2). Corporate study. It has been found useful to set aside a certain hour each day for corporate study, when the Bible is read in the original, and comments are made and passages discussed freely by all who participate. We have found no time more delightful or profitable than the hour set aside for corporate study.

(3). Corporate work. This subject would form a good topic for a paper by itself, so manifold are the ways in which work is assisted by the co-operation of others. Mistakes are avoided, advantages are gained from frequent consultations upon methods of work with children, in guilds, and the like; the help that is obtained by two or three coming together to settle questions of ways and means; and more than all this, the facilities for institutional work. Where it is expedient, a parish school can be started and run with marvellous cheapness. We began one in Omaha last fall without a cent of capital, used our clergy house for school rooms, borrowed our desks, drafted our priests as teachers, and have conducted a day school that has been practically free to the mission children, with an average attendance of over forty.

No small part of the advantages of the system consists in the social life which the community gives, affording that opportunity for help and sympathy that man so much craves. It is this aspect of the work that is so pleasant and causes every member to be glad that his lot has fallen in an Associate Mission.

In regard to the routine, it is well-nigh impossible to combine the monastic life with active and aggressive work. The rule of life should be very simple. Ambitious efforts to keep up too many house services only result in disaster. Also the rule must be a gradual growth. The Associate Mission cannot be a monastery. Its life lies too much outside of its walls. Better have the rule very simple and kept cheerfully, than elaborate and a burden. Then, too, much care must be exercised in choice of men. They must be at one on the great principles of the Faith. Theological discussions are not conducive to spirituality. The men must be compatible in tastes and tempers. It takes a great deal of grace to live together, and one single unfortunate choice of a man is disastrous. The men should be in thorough accord with their bishop. Any vital differences here, so close is the relationship, would be fatal.

The work must be compact. Work at a great distance from the clergy house, should be avoided. The more compact, the better results. Laymen should have free access to the clergy house and the officers of the different missions should assemble there frequently for meetings. It is one of the first ideas to influence laymen by contact with the Associate Mission life.

With these few suggestions we close this paper, aware that we have failed to convey any adequate idea of the attractiveness and efficiency of the Associate Mission.

Letters to the Editor

MR. BARTLETT'S PROPOSAL FOR HYMNAL

To the Editor of The Living Church:

Recently, six clergymen, including a bishop, were dining together. Mr. Bartlett's note in THE LIVING CHURCH for June 2nd was mentioned, and his scheme for a volume containing a selection of "about 250 hymns" with music, etc., was cordially approved by all. Furthermore, other clergy were named who also had expressed a wish for the same thing; laymen, too, have desired it. If such a book carefully and judiciously edited, were published, it would have a wide sale. But as to price, let me say it should be sold for from 30 to 50 cents a copy, rather than 50 to 75 cents.

H.

New Hampshire.

THE FOND DU LAC CATHEDRAL CHOIR

To the Editor of The Living Church:

Through the columns of your paper, I would like to make a statement and to ask a question.

Connected with our cathedral as a diocesan institution, is a choir school with English, classical, and mathematical courses. Because of a partial endowment, boys are admitted into this school at a low rate of tuition, and receive a thorough education, as well as vocal training. In consideration of such reduction, they form the cathedral choir and sing daily Matins. Now I write to ask if at any other cathedral or parish church in these United States, is choral Matins sung daily with a full vested choir. I write for information. Every morning (Saturdays and vacations excepted), our vested choir is present at the cathedral with the precentor, the office is sung, and there is a recessional hymn. Your numerous readers can no doubt furnish me with the desired information.

CHAS. E. TAYLOR.
Warden Cathedral Choir School.

THE GENERAL THANKSGIVING

To the Editor of The Living Church:

Attention should be called, it seems to me, to a practice prevailing in some parishes. I refer to the saying aloud by the united congregation, of the prayer of general thanksgiving. Surely, an unwarrantable liberty is here taken with the Church service. The practice is unauthorized, untraditional, unrubrical. Those present at the General Convention of 1889, in New York, will remember that the president of the Lower House took the floor when the subject came up, and pointed out most clearly the position of the Church, and the law written or understood in that connection. It would seem as if this pronunciamento (might we call it?) should have put an end to the custom, yet it still hangs on, although with only a small framework of sentiment to support it. It has not even the excuse of "revived usage," which the ritualists urge so constantly in behalf of some of their doings. Whether the innovation in question be "Low Church," or a piece of ritualism, I shall not undertake to decide. It is probably both. But certainly it is not too much to say, that the spirit of wilfulness, or the disposition to be different, is as prominent as we find in any act of the advanced men in the Church. Furthermore, it is out of harmony with the seemliness of the service, as unpleasant a discord as that musical atrocity, the seven-fold Amen, is to many people. In Boston I find the practice in one instance carried out in the parish where an immature lay-reader expounds the Gospel *extempore* from time to time.

A. H. LONG.

THE NEXT CHURCH CONGRESS

To the Editor of The Living Church:

With the record of the papers and discussions of the last so-called "Church Congress" before us, one would naturally imagine that both bishops and clergy would be slow to give their names, influence, and presence to another until a proper understanding was reached as to the special province of such an assembly.

A majority of the papers read and discussions held, at the last Church Congress, was evidently not in the interest of the welfare of the Church, and opposed in many respects to the "doctrine and discipline of Christ as this Church hath received the same."

The manner in which the Church and Holy Scriptures were treated, was repugnant to all conservative Churchmen, and, in fact, should not have been permitted in a Church gathering. If the "Church Congress" is here to stay, let us have well-defined safeguards, as suggested in your editorial, so that precious time will not be lost in the discussion of "closed questions." Let less time be given to mere theorizings, and more be given to practical every-day topics, such as "How to reach men and get them to our Church services," "How to render our Sunday schools more effective," "The Church and the labor problem," "How to improve the spirituality of the clergy," and like topics that press on our attention.

Let fast-and-loose discussions be promptly shut down. Let those of the reverend clergy who have special topics to ventilate, seek some other place for airy theories that at

best are mere fancies or speculations. Let the committee in charge select themes for papers and discussions that are germane to the good and welfare of our Church, and then we may expect good results.

J. C. QUINN.

Mason City. Iowa, May 31, 1894.

THE WEARING OF HOODS.

To the Editor of The Living Church:

From time to time, I notice letters from your correspondents regarding the use of hoods. Just at present, some of the clergy seem to be greatly exercised as to the way the hood should be worn; it is asked whether the stole should be worn over or under the hood, and now the suggestion is made, that for many of the services of the Church, the stole be not used at all. This non-use of the stole, where no priestly function is exercised by the clergy, is indeed proper, and a means of instruction to the congregation.

But why should the hood be worn at these services, or, for that matter, at any of the services of the Church? Do the clergy wish to parade their attainment of a university degree before the public? Is the truth, "as this Church hath received the same," so unreasonable in itself, or are the clergy of so little force in their parishes, that our position before the world has to be bolstered up by these means? Does any one suppose that the plain, matter-of-fact American is to be "impressed" by a blue or scarlet placard upon the preacher's back? If so, this person is greatly in error. A clergyman's mere say-so counts for but little in the average town of this land. Our people judge of scholarship by the practical tests of the pulpit, or other places where the priest is brought before the community; and where learning seemingly has to be advertised by a hood, not a few of our American people suspicion that such learning could not otherwise be known.

The plain truth is, that the wearing of the hood does not commend itself to the congregations on this side of the Atlantic. Its use is like the Australian boomerang; it reacts upon the user, and instead of adding weight to the clergyman's office, it lessens its influence. Besides this, it looks like vanity and vulgar display, to keep constantly before the worshipers the fact of one's being a college graduate. And, above all, does it not put a slight upon the Church when her own distinctive vestments are made less prominent than are the glaring colors of a scholastic hood?

The true solution of this question about how to wear the hood, it seems to me, is to wear it in its proper place of collegiate gatherings, and nowhere else. The earnest clergyman of the Church should be quite content with such vestments as the "One Catholic and Apostolic Church" has authorized for her services. WILLIAM GALPIN.

St. John's Rectory, Elkhart. Ind.

[What has she authorized? ED. L. C.]

THE SPOLIATION OF THE CHURCH OF ENGLAND

To the Editor of The Living Church:

One cannot read without sadness and apprehension the opening of the battle between the political time-servers and enemies of the Cross upon the Church in Wales, and I cannot but think that the American Church should be incited as a body to offer up supplications and prayers to the great Bishop and Shepherd, that in all cases when Satan, sin, and hell may seem to prevail, the evil may be turned to good, redounding to His glory and the ultimate upbuilding of the Church of God. But why should not the Church in America be led by its ordinaries to offer up some set special supplication to Almighty God, that He will not regard our sins, but the faith of His Church, that all things pertaining to the Mother of saints may be ordered and settled upon the best and surest foundations according to His holy will, and in His good time. But let me quote, if I may, the prophetic words of that saintly Doctor, Canon Liddon, who was a true prophet inasmuch as he taught the truth, and true to the Church into which he was ordained: "Into this temple also there sometimes intrudes that which moves the anger of the Son of Man, for this spiritual society has its place among men. It is in the world although not of it, and it thus sometimes admits within its courts that which cannot bear the glance of the All-holy. And especially is this apt to be when the Church of Christ has been for many ages bound up with the life and history of a great nation, and is, what we call in modern language, established—that is to say, recognized by the State, and secured in its property and position by legal enactments. I am far from denying that this state of things is, or may be a very great blessing, that it secures to religion a prominence and consideration among the people at large, which would else be wanting to it, that it visibly asserts before men the true place of God as the ruler and guide of national destiny; but it is also undeniable that such a state of things may bring with it danger from which less favored Churches escape. To be forewarned, let us trust, is to be forearmed; but whenever it happens to a great Church, or to its guiding minds, to think more of the secular side of its position than they think of the spiritual, more, it may be, of a seat in the senate and of high social rank, than of the work of God among the people; if, in order to save income and position in times of real or supposed peril, there is any willingness to barter away the safeguards of the Faith, or to silence the pleadings of generosity and justice in deference to some uninstructed clamor, then be sure that unless history is at fault as well as Scripture, we may listen to the footfalls of the Son of Man on the outer threshold of the temple, and we shall not long listen in vain. Churches are disestablished and disendowed to the eye of sense, through the action of political parties, to the eye of faith by His interference who ordereth all things both in heaven and in earth, and who rules at this moment on the same principles as those which of old led Him to cleanse His Father's temple in Jerusalem."

C. E. R.

Tomah, Wis.

WHAT IS A "GODLY ADMONITION"?

To the Editor of The Living Church:

Our secular papers are filled with accounts of a very bitter attack made by the Bishop of Maryland upon those of his clergy who offer incense with the Pure Offering, and hear the private confessions of penitent sinners.

It is a curious fact that many bishops who profess to think their apostolic order no better than those of a Protestant minister, should exercise their apostolic authority with almost papal autocracy. It seems quite clear, to me at least, that the powers of a bishop are quite as distinctly defined and limited as those of a priest, and that the "godly admonitions" of the Episcopal Order are only "godly" when given in pursuance of their legitimate authority. If the Bishop of Maryland can lawfully forbid a priest to hear confessions, it is difficult to understand why the Bishop of Virginia would not be justified in forbidding one of his clergy to wear a surplice. Indeed, it may well be said that if a bishop can forbid a priest to do what the Prayer Book expressly says he may do, and shall do, if requested, the rights both of the priesthood and the laity have been practically abrogated. As a layman, I am bidden by my Prayer Book to "open my grief" to a priest, when I cannot otherwise quiet my conscience. How can I do this if my priest obeys the so-called "godly admonition" of his bishop, who tells him that I shall not open my grief, and that he shall not hear me if I attempt to do so? Such an admonition from a bishop is, I venture to say, neither godly nor canonical. It would be hard to conceive a more flagrantly inconsistent position than that of a bishop who, with the same hand by which he has conveyed to a priest the power and right to absolve penitents, pens to him an admonition forbidding him to exercise that power.

The use of incense stands upon a somewhat different ground. The Bishop of Maryland, if correctly reported, says that the "ritual forbids its use." This can only be true from the illogical standpoint that omission to prescribe its use is tantamount to prohibition. This principle would exclude altar crosses, all vestments except, perhaps, the rochet, and whatever may be "the rest of the episcopal habit," altar cloths, surpliced choirs, flowers, lights, credence tables, and many other decencies of public worship. Perhaps a bishop may have the right to forbid all these things. If so, I for one should be glad to know the exact provision of ecclesiastical law which makes such a mandate legal. In a day and generation when we are being told on all sides of the horrible results of sacerdotalism, it may be worth while to inquire whether the *sic volo, sic jubeo* of a bishop promises a better substitute to our poor priest-ridden congregations. HERBERT GEDNEY.

Middletown, N. Y., May 31, 1894.

BAPTISM AND CHURCH UNITY

To the Editor of The Living Church:

I have always understood the position of the Church towards other Christian bodies to be, that they had no good reason for their separate existence. Says Dr. Ewer: "The Episcopal Church recognizes all that there is of good in each and every Protestant denomination. She is, herself, all of them together, as far as their affirmations are concerned; and a good deal more besides. But she is as wide as you please from each and all in their negations of catholicity as a whole. . . . . She is Presbyterian, for she has presbyters; but she does not ignore bishops. She is Baptist, for she immerses; at least her rubrics say 'shall dip,' but she does not deny that those baptized by 'pouring' are Christians. . . ."

I think the good doctor's pen must have faltered when he wrote, "for she immerses," for a Church immersion might be classed almost with Juvenal's *rarior albo corvo.* But once in awhile we hear of one, and it is often by the courtesy of a Baptist or Campbellite brother, who gives the use of his baptistery.

In this connection, I would like to ask a few questions. Does not the borrowing of a sectarian baptistery nullify the position of the Church above defined, and proclaim to the world the usefulness and the occasional necessity of the Baptist and Campbellite denominations? Do not the words of the rubric, "shall dip," and the size of the ordinary Church font, present an incongruity which orght to be remedied?

Will the several million Baptists in the United States even so much as listen to the Lambeth proposals for Church unity, until the Church has provided baptisteries large enough for the carrying out of every provision of the rubric?

Has not the Church herself practically assumed a sectarian position in this matter, and does not the size of her fonts proclaim that pouring is the only proper method of Baptism?

I am persuaded that the Baptist heresy is the only formidable heresy with which the Church has now to deal. Can the Church deal with it successfully by practically setting aside the custom of the Church in the days of Tertullian, Cyprian, Athanasius, Chrysostom, and Ambrose?

Can we make Baptists see the point of Cyprian's declaration that Novatian's clinic Baptism by aspersion had all the necessary conditions of Baptism, and was therefore a perfect Baptism, if not one priest or bishop in a thousand ever administers the sacrament as Cyprian uniformly administered it?

Is it not the duty of the Church either to restore the ancient baptisteries, or else to show that the baptismal custom of the third and fourth centuries was a "corrupt following of the Apostles?"

If Tertullian, Basil, and Jerome, put *trine* immersion "among those rites of the Church, which they reckon to be handed down from apostolical tradition" (Bingham, p. 540), would they not, *a fortiori*, reckon immersion itself to be so handed down?

Can any one explain the divergence of the representation of our Lord's Baptism as found in the Catacombs of Rome—our Lord standing in the water while St. John pours the water on His head with a shell—which method is declared by Hiram Carleton (The Derivatives of the Greek Root Baph., p. 34) to be the present Syrian mode—from the manifest custom of the Church from the time of Tertullian?

Is it not time for some one to turn on the light, if not in the interest of Church unity, at least in the interest of truth?

J. D. HERRON.

New Castle, Pa.

Personal Mention

The rector of All Angels' church, New York, the Rev. Dr. Chas. F. Hoffman, has accepted an appointment as vice-chancellor of Hobart College.

The Rev. M. L. Kendig's address is 50 Pine st., New York City, P. O. Box 292.

The official address of the secretary of the diocese of Southern Ohio, is the Rev. John H. Ely, Episcopal Rooms, Mitchell Building, Cincinnati, O.

The address of the Rev. Stewart Stone, until Oct. 1st, will be, care of Messrs. J. S. Morgan & Co., London.

The Rev. Frank W. Bope, who was formerly in charge of Christ church, Xenia, S. O., has accepted the position of assistant at St. Paul's church, Cincinnati.

The Rev. Geo. W. Preston, who has been officiating at Galena, Ohio, has accepted a call to Trinity church, London, S. O.

The Rev. N. F. Marshall has resigned the rectorship of St. Peter's church, Delaware, S. Ohio.

The Rev. R. E. W. Cosens has resigned the rectorship of Christ church, Springfield, diocese of Southern Ohio, to take effect June 1st, and accepted work in Englewood, Chicago.

Owing to a change in the number of the rectory, the Rev. Dr. Silvester's address is 2120 N. 18th st., Philadelphia.

The Rev. W. H. Dean has resigned the rectorship of St. Paul's church, Greenville, S. Ohio.

The Rt. Rev. Abiel Leonard, D.D., Missionary Bishop of Nevada has received from the General Theological Seminary the degree of Doctor of Divinity.

The address of the Rev. S. C. Gaynor has been changed from Warrensburg, Mo., to Parker, S. Dakota.

The Rev. Wm. Heakes has accepted a call to St. Paul's church, Wellsboro, Pa., and will begin duty there on the 17th of this month.

All mail for the Rev. I. C. Fortin should be addressed to Trinity Rectory, 85 Horton street, Lewiston, Maine, as he assumes charge of that parish, June 17th.

The Rev. Dr. Sidney Corbett, of Philadelphia, sails for Europe the first week in July.

The Rev. Horace W. Jones has accepted appointment as assistant to the Rev. Dr. W. S. Southgate, at St. Ann's church, Annapolis, Md.

The Rev. Frank P. Clark has resigned as minister in charge of the mission of the Episcopal Hospital, Philadelphia.

The Rev. W. G. S. Symonds has accepted appointment as one of the assistant ministers of St. Mark's church, Philadelphia.

The Rev. Henry M. Saville has become assistant, temporarily, at St. Martin's church, New Bedford, Mass.

The Rev. G. Heathcote Hills has sailed for Europe.

The Rev. F. W. Bope has accepted appointment as assistant minister of St. Paul's church, Cincinnati, diocese of Southern Ohio.

The Rev. J. N. Lewis, one of the assistant clergy at St George's, New York, has accepted the rectorship of Grace church, Honesdale, Pa.

The Rev. C. R. B. Hegeman has taken charge of the church of the Epiphany, Ozone Park, L. I.

The Rev. F. A. MacMillan has accepted appointment as minister in charge of Christ church, Brentwood, N. Y.

The Rev. J. O. O'Meara has taken charge of the mission at Belvidere, Ill.

The Rev. Wemyss Smith, rector of Trinity church, Lincoln, Ill., accompanied by his wife and little daughter, sailed for England via Montreal, Beaver Line, on June 13th, to be absent for about

three months. Address Newall Hall, Warfield, Berks, England.

The address of the Rev. G. J. Fercken, D.D., is Sprague, Washington.

The Rev. Canon Knowles and the Rev. Wm. N. Dunnell, D.D., sailed for Europe, Wednesday, June 6th, in the steamship "Britannic" of the White Star Line.

The Rev. Clarence H. Beers, of St. Luke's church, Phillipsburgh, has accepted an appointment as assistant to the Rev. Dr. Kimber, at St. Augustine's chapel, Trinity parish, New York, and will enter upon his duties at the end of July.

The address of the Rev. Wm. J. Gold, S.T.D., of the Western Theological Seminary, until September, will be Bishopthorpe, Lima, Ind.

The Rev. A. L. Mitchell, recently rector of St. Matthew's parish, National City, has accepted the charge of St. Paul's parish, Salinas City, Monterey Co., Cal. Please address accordingly from this date.

Ordinations

Mr. Chas. R. Bailey, Ph. D., formerly a Baptist preacher, has just been ordained to the diaconate by the Bishop of New Hampshire.

The Rev. Messrs. Cassius W. Roberts and William N. Guthrie were advanced to the priesthood on Sunday, May 27th, by Bishop Vincent, in Trinity church, Troy, S. Ohio. The Rev. Chas. L. Fischer preached the sermon, and the Rev. Abdiel Ramsey presented the candidates.

In St. Andrew's church, Lambertville, N. J., Bishop Scarborough advanced to the priesthood, the Rev. Messrs. G. H. Dennison and G. W. Eccles, deacons, the former being assistant minister at St. Andrew's, Lambertville, and Flemington, N. J.; the latter, minister in charge of Christ church, Tom's River, N. J.

On May 18th, at St. Mark's, Augusta, Maine, the Bishop ordained to the priesthood the Rev. W. F. Livingston. The sermon was preached by the Rev. J. W. Sparks. There were present the Rev. Messrs. Snyder, the rector; Plant, of Gardiner; and Sills, of St. Luke's cathedral, Portland.

At the church of the Ascension, Gloucester, N. J., May 22nd, the Rev. Mr. Burk was advanced to the priesthood. The sermon was preached by the rural dean, the Rev. C. M. Perkins, and the candidate was presented by his father, the Rev. Jesse Y. Burk, of Clarksboro, N. J.

Sunday, June 3d, in St. Stephen's church, Grand Island, Neb., (Juris. of The Platte) Bishop Graves advanced to the priesthood the Rev. S. G. M. Montgomery and the Rev. F. M. Bacon. The sermon was preached by the Rev. G. A. Beecher, of Sidney, Neb.

Bishop Whitehead, at Emmanuel church, Allegheny City, on Trinity Sunday, May 20th, advanced to priest's orders the Rev. James Kirkpatrick, deacon in charge of St. George's mission, West End, and ordained to the diaconate, Mr. Jones, widely known in Pittsburg as one of the leading ministers of the Methodist body, and Mr. Benton, a recent graduate of the General Theological Seminary, and son of the Rev. Prof. Benton, of the University of the South, representing the third generation of the apostolic succession in his family. The sermon was delivered by the Rev. Wyllys Rede, from the text, "Feed my sheep," St. John xxi: 17. The candidates were presented by the Rev. James H. Barnard, general missionary of the diocese. The Litany and Communion were choral.

The annual Trinity ordination of the diocese of Connecticut was held in Trinity church, Middletown, June 6th. Over 50 clergymen were present. The sermon, from St. Luke xviii:8, was by the Rev. C. H. Raftery. The following candidates were presented by Drs. Binney and Huske, and the Rev. Messrs. Johnson and Acheson; after each name is that of the place to which they have been called: Arthur James Gammock, Colchester, Conn.; Edward John Haughton, Pottsville, Pa.; Kirkland Huske, Collinsville, Conn.; Wolcott Webster Ellsworth, assistant, Greenwich, Conn.; James McLaughlin, unassigned, at present; William Carson Shaw, Spokane, Washington; John Fields Plumb, assistant at Stamford, Conn.

The following members of the class have been previously ordained: F. H. Farrar, diocese of Albany, N. Y.; G. W. Farrar, Palinville, diocese of Albany, N.Y.; A.R.B. Hegeman, Ozone Park, Long Island. S. R. Collady will be ordained at Philadelphia next Sunday, and will become an assistant at St. James' church, in that city. In addition to the members of the class of 1894 of the Divinity School, the following were also ordained: Prof. Elmer Truesdell Merrill, M. A., professor at Wesleyan University, where he will remain; Charles Norman Shepard, of Bristol, and Reginald Victor Bury, who are both graduates of the General Theological Seminary.

At Christ church, New York City, Bishop Potter ordained as deacons, Messrs Robert Rogers, Ph.D., Geo. C. Groves, Jr., Chas. S. Lewis, John Campbell, Kemper Bocock, F. Bingham Howden, James Alnutt Smith, Herbert Shipman, John Mitchel Page, George Lawrence Nichols, M. D., Herbert Stanley Smith, Frederick Irving Collins, Jarvis Warden, Livingston Schuyler, James Edward Freeman, Philip Schuyler, Leslie Fenton Potter, Lester Bradner, Jr., Ph.D.; Henry Martyn Saville, Easton E. Madeira, and Marion Low. The last six were ordained on behalf of bishops of other dioceses. The Bishop advanced to the priesthood the Rev. Messrs. Geo. Emerson Quaile, John Robert Atkinson, Alonzo Cushman Stewart, Wm H. Meldrum, Johnson McClure Bellows, Henry Barker, James F. Talcott, and Charles E. Spalding. The sermon was preached by the Rev. H. L. Myrick, and the impressive service was terminated with celebration of the Holy Eucharist.

Official

SISTERS OF ST. MARY.—The annual Retreat for associates and ladies, at Kemper Hall, Kenosha, Wis., opens Tuesday evening, June 19th; closes Saturday morning, June 23rd. Conductor, the Rev. Dr. Pelham Williams. Ladies desiring the privileges of the Retreat should address THE SISTER SUPERIOR before June 10th.

AT the regular meeting of the Standing Committee of the diocese of Springfield, held June 5th, at St. Paul's pro-cathedral, the Rev. Gilbert Geo. Middleton, deacon in charge of St. Michael's mission (colored), Cairo, Ill., was recommended for admission as a candidate for the sacred order of priests. Mr. Frederick W. Cornell, recently graduated from the General Theological Seminary, was recommended for ordination to the sacred order of deacons, and Mr. Henry Watson Ruffner, of Jacksonville, was recommended for admission as a candidate for Holy Orders.

THE annual Clerical Retreat will be held in the cathedral of All Saints', Albany, in the September Ember week, beginning at 5:30 P. M., on Tuesday, Sept. 18th, and ending on the morning of Friday, the 21st. The conductor will be the Rt. Rev. A. C. A Hall, D. D., Bishop of Vermont. While primarily intended for the clergy of the diocese, the retreat is open to all clergy desiring to attend. There is no charge made for hospitality, board and rooms being furnished to retreatants, in St. Agnes' School. An offertory is taken at the final Celebration for the covering of expenses which amount to about $4 apiece for each retreatant.

Those purposing to be present will kindly send their names to the Rev. Canon Fulcher, 4 Pine street, Albany, N.Y., before Sept. 1st.

ST. STEPHEN'S COLLEGE

The Commencement of St. Stephen's College will take place on Thursday, June 21, at 12 M.

The first of the Hoffman Library Lectures will be delivered on the same occasion by General James Grant Wilson of New York.

The Rt. Rev. W. A. Leonard, D. D., will preach the sermon before the Missionary Society on Wednesday evening, June 20th.

Barrytown may be reached by the Hudson River Railroad on trains leaving New York at 7:40, and Troy at 7:10.

R. B. FAIRBAIRN,
Warden.

THE EPISCOPAL ACADEMY OF CONNECTICUT

One Hundredth Anniversary, Cheshire, Thursday, June 21st.

Divine service in St. Peter's church, 9.30 A. M. Historical and commemorative addresses by Bishop Williams and others, 10:30. Dinner, 1 P. M. A gathering of the friends and graduates of the Academy, 2 P. M. The Governor of the State, the presidents of Trinity College and Yale University, the Rev. Dr. Horton, etc., have been invited to speak.

WHEREAS, Our beloved rector, the Rev. S. Gregory Lines, has, in consequence of the critical condition of his health, tendered his resignation from the rectorship of the church of the Beloved Disciple, and

WHEREAS, We are informed by his physicians that his mental and physical condition is such that he must abandon absolutely all ministerial work; therefore be it

Resolved, That it is with heartfelt sorrow and deep regret that we, the vestry representing the congregation of the church, feel constrained to accept the resignation of the rector; and be it further

Resolved, That in severing our relations as rector and vestry we can only review his six years of rectorship in this parish with great satisfaction. His ministrations have been most faithful and loving. A heart full of generosity and kindness, and an intellect brilliant and logical, and a personality of great magnetism, are characteristics of his nature which have produced magnificent results in his work in the parish the past six years; and there are many who are thankful for his sympathy and his help in times of need, and there are many to bless him for leading them into a right judgment and use of the ordinances of the Church, and many there will be to mourn the loss of his presence among us. Be it further

Resolved, That we, the wardens and the vestrymen of this church, as the official representatives of the congregation, hereby record our appreciation for the many personal sacrifices the rector has made of his time and means toward improving the church and increasing and carrying on the temporal and spiritual work of the parish.

Resolved, That because of the reasons set forth in the preamble of these resolutions, the resignation of the Rev. S. Gregory Lines as rector of this church is accepted, the same to take effect immediately.

WILLIAM ARNOLD,
ROLLIN M. MORGAN,
Wardens.
JOHN A. HANCE,
Clerk of the Vestry.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

JONES.—Died at Claude, Texas, at the residence of her nephew, J. H. Hamner, Friday, April 20, 1894, Mrs. Elizabeth Ann Jones, aunt of the late Rev. A. D. Drummond.

GIBSON.—At Dover, Delaware, on the 7th inst., of heart disease, the Rev. Lewis William Gibson, in the 59th year of his age.

Obituary

THE Faculty of St. Stephen's College recognize the great loss which they suffer in the death of Prof. James Stryker, LL. D. He entered college as a Freshman in 1865. He was appointed tutor in the preparatory department in his senior year, and in 1869, when he graduated B. A., he was appointed one of the regular tutors of the college. For two years he was assistant professor of Greek, and in 1873 he was appointed Professor of Mathematics and Natural Philosophy, which department he continued to hold until his death.

Prof. Stryker had some natural qualities which fitted him to be a successful instructor in college. He had great clearness of perception, and great power of grasping a subject; and added to this, he had the ability to present the subject to the mind of a learner. There is scarcely to be found a college professor who excelled him in this respect. He has always been considered by his associates as a valuable member of their body, and an ornament to the college.

The moral quality which has been prominent from the time that he entered the college has been faithfulness to duty. Such was his characteristic when a student, and such was the quality that he always showed in the discharge of his duty as a professor. He was excelled by none in the performance of his daily work. He was not a sentimentalist, but he was a man of principle. Whatever obligations rested upon him were discharged with dignity, with promptness, and with cheerfulness. In these respects he was the model of a man, and a most valuable example in a college.

His associates in the faculty of St. Stephen's College lament to-day their loss, and place on record the high estimate of his character as a professor and a Christian man.

R. B. FAIRBAIRN,
Warden.
GEO. B. HOPSON,
Secretary.

Appeals

THE Bishop of New York has appointed Saturday, June 23rd, for the blessing of the school building recently erected on Priory Farm, to be used as a training school for poor boys, under the care of the Brothers of Nazareth. Since Christmas we have been making a great effort to secure $4,000, to pay off an indebtedness that has accumulated in the development of our plant. The amount secured to date is $2,975.25. Some of this is conditional upon our getting the whole amount. We are very desirous of having the property free from this indebtedness when the Bishop makes his visitation. Having under our charge men and boys from different parts of the country, we earnestly appeal for donations from people throughout the Church. We shall be thankful for the smallest gifts.

BROTHER GILBERT,
Superior, O. B. N.

Priory Farm, Verbank, N. Y.

GENERAL CLERGY RELIEF

(Legal Title—Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.)

This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States.

This fund should not be forgotten in the making of wills.

Contributions may be sent to WILLIAM ALEXANDER SMITH, Treasurer, 70 Broadway, New York.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year beginning September 1st requires, for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools, many gifts, large and small.

Remittances should be made to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and 22nd st., New York; communications to the REV. WM. S LANGFORD, D. D., general secretary

Church and Parish

CANON RODGERS, Davenport, Iowa, would be glad to take summer duty near the lakes for rest and change.

OXFORD, B. A., desires clerical work. High testimonials. Public lecturer. Address, Rev. F. P., 325 Court st., Brooklyn.

COUNTRY BOARD.—Large house, extensive grounds, quiet location, on a bluff overlooking a pretty town, 3 hours from Chicago. If desired, children taken and given good care. Address W. I., care LIVING CHURCH.

ATTENTION, VESTRIES!—A priest, married, 35 years, extempore preacher of good report, fine recommendations in own diocese and in Brooklyn, seeks parish east of Chicago. Moderate salary. Desirous to stay and build up. Address STABILITY, care LIVING CHURCH.

WANTED.—By a Canadian priest, a parish in the American Church, 15 years' experience, extempore preacher, systematic visitor, good testimonials from present bishop and others. Address Rev. G. MORLEY, Tullamore, Ontario, Canada.

ST. ALBAN'S Summer Camp School will begin its fourth session on July 1st. Parents who wish to give their boys a two months' "outing" in the woods of Northern Michigan, under the care of experienced masters, should correspond with the Superintendent, A. H. NOYES, Headmaster St. Alban's School, Knoxville, Ill.

The Guild of All Souls.—Founded A. D. 1873

OBJECTS.—1st. Intercessory prayer—i. For the living; ii. For the Repose of the Souls of Deceased Members and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." 3rd. The publication and distribution of literature pertaining to the objects of the Guild. The Guild consists of members of the Anglican Church and the Churches in open communion with her. For further information address the secretary and treasurer,

MR. EDWARD O. HUBBARD,
P. O. Box 185, Chicago, Ill.

Choir and Study

The Three Stations of the Day

In the evening, and morning, and at noon-day, will I pray. Ps lv: 18.

BY FRED C. COWPER

MORNING.

The bright-plumed herald of the dawn
Trills forth the note of rising day,
As, through the portals of the morn,
The sun steps out upon his way.

Awake, my soul, from slumber deep,
The light to active duty calls;
Come, lay aside thy robe of sleep,
And sing thy sacred madrigals.

The birds in frondy architrave
Are praising now their Maker's fame;
The flowers their perfumed incense wave
In prayerful homage to His name.

Then rise, my soul, and bring thy gift,
An offering free from sin's device,
Thyself to God's high throne uplift
In prayer, and praise, and sacrifice.

NOON-DAY.

The sun hath half his journey sped
Far up, athwart the heavens wide;
Anon he halts above my head—
So comes our fleeting life's noontide.

Nature and man take leave to rest,
God's people pause to meditate—
How hath the former day been blest?
How shall they meet the future fate?

Time's moiety doth cheat the whole.
Well must thou all thy moments spend,
The crown is given, O, my soul!
To him that striveth to the end.

Then, at thy noon of life prepare
To lift above a suppliant's voice,
That all thy day be strong and fair,
To Christ a day of service, choice.

EVENING.

The sun, declining to the West,
In hues of glory bars his gates;
Both man and beast their toils arrest,
The housewife her good man awaits.

The gloaming deepens o'er the land,
The day of great emprise hath gone;
Who now in joy triumphant stand?
And who stand baffled and forlorn?

Conscience, God's minister, is here
To pay off duty's daily wage;
To wisdom—peace unspoiled by fear,
To folly—impotence of rage.

Then teach me, O my Lord, to fill
My day, from rise to set of sun,
With heart resolved to do Thy will
And find sweet rest, sublimely won.

Twice within the present generation the ancient and historic Abbey of Westminster, of its own grace, has opened its doors and offered memorial honors to Americans—Longfellow and Lowell—who, alone of their countrymen, are enrolled among its illustrious dead. The grace with the honor are grateful to us because of their spontaniety. Unsought, and even unexpected, it is not strange that such tokens of international comity should have stirred the hearts of all English-speaking peoples, and especially the citizens of these United States. And the splendor of these distinctions can only be duly measured when it is borne in mind that hardly a hand's-breadth of space in the great Abbey remained at the disposal of its dean and chapter; that, indeed, the empire for many years has been constrained to a painful anxiety for the present and future entombment of its heroes, statesmen, and men of letters; or even a becoming commemoration of them in this national resting-place. Americans may well recognize the exceeding graciousness which does honor to the memory of Longfellow and Lowell in such straitened but not strained hospitality. Hitherto, educated Americans in their constant pilgrimages to the motherland, and to its grand Abbey, have, for the most part, recognized not only that unifying touch that makes the whole world kin, but that our own people share in the illustrious heredity of genius and heroism therein commemorated, and that "Poet's Corner" belongs not to England alone, but to the great Anglo-Saxon-Norman-American race; a race bound up in a congenital and better-defined solidarity with the advancing centuries.

Let us venture to give expression to a very common conviction that one constant presence goes in and out with these American visitors to the Abbey as they worship in the sanctuary, and reverently study the imposing architecture and storied monuments, and meditate upon its historic vistas; and that is, the genius and kindly spirit of Washington Irving, a life-long Churchman. No man of our nation has written with such deeply religious and artistic enthusiasm of Westminster, and the history, the faith, the romance, and the exalted art it represents. His spirit—the gentle touch of his tender reveries among the tombs of the poets and men of letters, and in that consummation of picturesque and inspiring Gothic, Henry VIIth chapel—goes with us before the verger; indeed, effaces the verger with such exalted visions as neither the verger nor other prosaic souls ever dreamed of. Indeed, it was given to Washington Irving, for the most part, to introduce this dimly perceived world of storied, sculptured, and pictured romance even to Englishmen themselves, with whom, for the most part, it had remained a prosaic reality or a sealed vision. No Englishman had written so helpfully and inspiringly of these themes before "The Sketch Book" and "Bracebridge Hall." It may be that Irving had lighted his own torch at that of the Wizard of the North, then at the zenith of his wonderful celebrity. At all events, he was well-beloved by Sir Walter, who gladly became his sponsor in that trans-Atlantic career of elegant literature which had pretty much lain fallow since the days of Addison and Steele; and, accepting the lead of Sir Walter, Irving became heir apparent to the highest honors of English authorship. It only serves our present purpose, however, to dwell distinctly upon Irving's Anglican triumphs so far as they explicitly relate to Westminster Abbey, and his own offices, as prose, but by no means prosy, romancer for all English-speaking peoples. Americans have always associated the author of "The Sketch Book" with the traditions, the art, and the romance of the Abbey, and that association is as strong and personal to-day as it has ever been. Even Bædeker who touches the nerve of association and poetic congruity with such keen and certain intuition, has not failed to incorporate certain clinging paragraphs from "The Sketch Book" with his masterly description of the Abbey. We have grown to look upon this association as something more than time-honored, as we find ourselves interpreting this panoramic sequence of annals reaching back along so many centuries, most of all in the thought, and vision, and scholarly enthusiasm of Washington Irving.

Thus unconsciously did Irving make not only the Abbey and its custodians for all time his creditors, but the obligation is shared by Americans and Englishmen together. It is in no sensible man's heart to interrogate Longtellow's laurels or question the services to the noblest lyric art which they attest. But few or none of his songs have an English inspiration, although they have found well-nigh universal response in the hearts of English homes. Longfellow was a New Englander, rather than an Old Englander, a Puritan sprung of a Teutonic or Scandinavian strain. Lowell, it is true, was both an Old and New Englander in the spirit and substance of his multifarious cultures. But neither he nor Longfellow ever sang the Minster's songs or made title to its inheritances. And yet we are not to ask a grace—long deferred may be—from the Abbey, for the romancer who, for the hour, has passed out of thought. We wait rather for some of these great-souled Englishmen to inquire of the reverend dean and his chapter, if there perchance yet remain room and welcome for Washington Irving, the reverent Churchman in literature, the descendant of Addison and the men of *That Spectator*, as well as the foster-parent of George William Curtis, and the romancer of Westminster for two great nationalities.

But as Churchmen, another view of the situation is presented. The Abbey is a consecrated temple from the beginning, an outgrowth of ancient Catholic faith and devotion. Rescued from the clutches of the Roman usurpation, it became, let us believe for all time, the home of the living faithful, while it preserves and honors the memory of her illustrious dead. From time to time, among these have been included posthumous honors; not a few who are strangers to her fold; and some long since counted altogether unworthy of her commemoration. Neither Longfellow nor Lowell were Churchmen, although, as in the imperishable verses of Milton, undertones of the culture and symmetries of Catholic faith and art quicken and kindle their poems. But all this was incidental, or accidental. The commanding energies and influences of their gracefully rounded lives clearly made for an unchurchly, if not anti-churchly, end; and this may be summed up as a sublimated or transcendental philanthropy or humanitarianism. But Washington Irving was a resolute, life-long Churchman. While not a devotee, he was warmly attached to her fellowship and ways, served as a vestryman many years in Christ church, Tarrytown-on-Hudson, and his pew, with his Prayer Books carefully preserved, are to-day shown to visitors who make pilgrimages to that picturesque region where a large part, and the later years, of his life were passed. There might well be, therefore, a double welcome extended him at Westminster, as the first American Churchman to be memorialized within its walls.

In this connection, Bishop Potter's recent announcement of his personal desires, are brought to mind; that the new cathedral of St. John the Divine, projected for New York, might become another Westminster for the commemoration of our own illustrious dead. So far as this desire might include interments or entombments within its walls, it should be rigorously discussed both from the scientific and hygienic point of view. Westminster is practically become a great over-crowded vault, literally full of dead men's bones. The last interment was that of the late Laureate, Lord Tennyson. All this may contemplate honor for the dead, but it is nevertheless a menace to the living. During those turbulent ages of waring dynasties and deadly feuds, when the soil of all England became ensanguined with the best blood of the kingdom, and neither coronet nor crown were exempt from the headman's axe, it is not strange that devout men and women, in life and death, sought refuge and rest within consecrated walls, where alone deeds of violence were excluded. Thus all the old cathedrals, monastic houses, and parish churches became cemeteries for the faithful departed; and notwithstanding the vigorous protests of science, the practice is not altogether discontinued, especially where hereditary right of sepulture is shown. But the Vatican, which of recent years has awakened to a lively sense of scientific and hygienic discoveries, has formally and peremptorily forbidden the further construction of mortuary chapels or tombs, even for the burial of priests and higher ecclesiastics, within church and cathedral walls; and in one instance, at least, within our knowledge—the new Roman cathedral in Hartford, Conn.—compelled the cathedral authorities to remove a series of tomb-cells prepared for the deceased bishops, and to rebuild it outside at great expense, and as we were authoritatively informed, in pursuance of a policy universally promulgated throughout the Roman Catholic Communion. There is an almost irresistible impulse among many of us to accept and follow Anglican precedent, but when that precedent is clearly discredited by the best scientific results, it is safest, best, and our bounden duty to drop it and mark out other lines of procedure.

However strongly this comprehensive policy of Bishop Potter's might at first appeal to public consideration, it is quite evident that even a superficial study of the necrology of Westminster Abbey, and, for that matter, of most cathedrals and churches, would suggest many sharp limitations of even memorials. Nothing is plainer than the lesson from the past as it may be read in Westminster that the great personages of one generation become the scorn of the next. Hundreds found burial therein, whose lives were unutterably polluted and contemptible; impenitent, outrageous evil-doers. Yet they jostle the saintly and heroic; and full often their memorials may be found hardly a hand's-breadth from those of whom the world was not worthy. Not only is there found in these violent incongruities a constant scandal which no possible measures will ever be able to bring to an end, but the interminable rubbish of preposterous sculptures, which has insensibly accumulated through these many hundreds of years, obstructs aisle and perspective, and will prove as ineradicable as the remains of the wretched creatures they commemorate. Each generation will shape its moral, ecclesiastical, literary, and political judgment in its own way, independently of tradition and precedent. The trustees of the coming cathedral in New York cannot answer for their successors, and it is to be ardently hoped that no such glamor of Sycretism shall ever degrade the convictions of New York Churchmen to such

a low level that the memorial abuses of Westminster may be repeated at home. The cathedral belongs to God. Next to His perpetual worship should there be visible and loving commemoration of His saints, His noble army of martyrs, His prophets, evangelists, and apostles, those blessed ones whose beatification Holy Church throughout all the world has anticipated. Then it is to be borne in mind that the American cathedral does not in any sense represent the entire community, as did the Anglican cathedrals when all English people were Churchmen. Such a condition can never be repeated in America, or even in England. It is always safe for us to bear in mind that both church and cathedral are meant to serve the greater glory of God, to set forth and illustrate by rite and symbol, the Gospel of the Incarnation, to minister to the spiritual joy and edification of the faithful, but never to pamper human pride and vanity.

While the Faith changes not, and cannot change lawfully either by diminution or accretion, times do change, and peoples with them. This imitative spirit which animates so many of our clergy, and architects, and decorators, is full often dreadfully misleading. Thus it is simply fatuous to undertake to reproduce the churches and cathedrals of the Middle Ages in our western-world parishes and see cities. Social conditions from top to bottom have changed fundamentally, and long ago. For the most part, these ancient churches were illy ventilated, or even not susceptible of ventilation, unheated, and the best attempts at lighting at night, or on dark days, only made the darkness visible. It is practically impossible to convince a good many English Churchmen that candles are not the only sufficient and becoming lighting. Great is the virtue and sanctity of the candle to the average English mind, and he who would presume to urge the superiority of gas, must full often be content to be regarded as a very presumptuous or ill-informed person; while the rash advocate of electric lighting, must, for some time to come, risk the imputation of an unsound or addled brain. It is doubtful if any literal reproduction of an old or early English church in America, has proved successful or satisfactory. Besides such a procedure ignores the flexibility and generous resources of adaptation to the Gothic art. If it be a living art, and not an ancient anachronism, the style will bear transplanting and such modifications as our nineteenth-century social conditions require. On the whole, we may be very grateful that we have no such inconvenient heritage to cripple our endeavors as these cold, clammy, stuffy, sepulchre-like, and sepulchre-smelling churches. We should most likely pull them down forthwith. They are certainly unwholesome, and our congregations would never contentedly worship in them. Yet more fatal would be the attempt to reproduce the ancient cathedrals. They were mostly monastic in their inception. The age of the preacher and the evangelist had not yet dawned, and there were no vernacular Scriptures or service books; only the ritual and the spectacle to feed the heart and shape the life through the eye. Even the priests were so ignorant and illiterate, for the most part, that the great universities were founded, college by college, for their education. The choir, sanctuary, and chapels alone were in use, and the vast naves were turned over mostly to festive, secular, or half-secular uses. With us magnitude without evangelical edification, would be counted a monstrosity. Anything exceeding the requirements of a worshipping, listening congregation, such as a well-trained preacher may address effectively, would be practically wasted money. Our own modest little cathedrals, that are carefully adapted for their work, are incomparably better and nobler for us than these vast, monumental souvenirs of a perished past. That they are wonderful, and sometimes inexhaustibly beautiful, no cultivated man will question; but he will not accept them as cathedral-types for a teaching, living Church.

"Sursum Corda"

BY JAMES E. WOOD

We approach with an appreciative sense of its beauty and impressiveness, that portion of the Holy Communion Office known to the ancient early Church as the "*Sursum Corda*," and familiar to the modern, in the exhortative words, "Lift up your hearts." This ancient laud appears in all of the known Christian liturgies; and there are the best of reasons for according it apostolic origin.

As early as A. D. 252, St. Cyprian, Bishop and martyr, writing on the Lord's Prayer, says: "It is for this reason that the priest before worship uses words of introduction and puts the minds of the brethren in preparation by saying: "Lift up your hearts," that while the people answer: "We lift them up unto the Lord," they may be reminded that there is nothing for them to think of except the Lord."

The preceding part of the Office is mainly preparatory. We have made our offerings of alms and oblations, exercised repentance in our confession, and put forth our faith in the acceptance of the absolution. We may now consistently join in the thanksgiving of which the *Sursum Corda* is the introduction.

Although approach to the altar before this point in the service is reached may have been beset with doubts and fears, or hindered by remorse for a conscious transgression of God's law and rejection of His free offer of grace, the intention of this part of the Office evidently is to raise our hearts in thanksgiving, on the one hand, for doubts and fears dispelled, and on the other, for sin forgiven. It is largely, if not wholly, the lauds and anthems of the Communion Service, which give to that Office the characteristic of a "Sacrifice of praise and thanksgiving," by which as the "Eucharist," it has been known from the earliest days of the Christian Church, even down to our own times. With the encouragement which is held out to us in the *Sursum Corda*, to lift up our hearts above and beyond the affairs of this life, we most truly enter upon the celebration of the Sacrifice of praise and thanksgiving. In this spiritual seclusion of our souls from contact with the world around us, our hearts are brought to beat in responsive throb to every word of the divine service.

Our spirits have been attuned in their progress through the Office as to the notes of a celestial anthem, and with a holy joy we approach our Lord's altar, with faith, believing that every step which lessens the distance between it and ourselves brings us into close proximity with our crucified, yet ever loving Saviour.

For Choir Meetings

TO THE EDITOR OF THE LIVING CHURCH:—Where an effort is made to impress upon the minds and hearts of choristers the seriousness and dignity of their vocation, the divine assistance will be invoked for the same aid.

The following may be found serviceable for this purpose. It may be used by choirmaster or other suitable person, with the rector's approval.

JOHN J. ELMENDORF.

Kenosha, Wis.

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

V. The Lord be with you.

R. And with thy spirit.

Let us pray: Our Father, etc.

V. O Lord, open Thou our lips.

R. And our mouth shall show forth Thy praise.

V. Let the people praise Thee, O God.

R. Yea, let all the people praise Thee.

Let us pray; O Heavenly Father, Who hast given us a voice with which to make melody unto Thee, teach us to sing of Thy loving kindness unto us; and help us to serve Thee, not only with our lips, but with our hearts, all the days of our life; through Jesus Christ our Lord. *Amen.*

Direct us, O Lord, in all our doings with Thy most gracious favor, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name; through the grace of our Lord Jesus Christ. *Amen.*

At the close, an evening hymn may be sung. Then:

V. The Lord be with you.

R. And with thy spirit.

Let us pray: O God, who didst call Samuel when a child to serve Thee in Thy holy temple; be pleased to accept the service which we shall offer to Thee in Thy house; and may our words and our thoughts be such as Thou approvest; for Jesus Christ's sake. *Amen.*

V. I will always give thanks unto the Lord.

R. His praise shall ever be in my mouth.

Let us pray: O Heavenly Father, Who hast taught us to go into Thy house and sing praise unto thee; help us to tell of Thy love with heart and voice, until we sing the new song in the company of those who serve and praise Thee continually in Thy heavenly courts; through, etc. *Amen.*

V. Let us depart in peace. *Amen.*

Book Notices

A History of My Time. Memoirs of Chancellor Pasquier. The Revolution, The Consulate, The Empire. Vol. II. 1812-1874. New York: Charles Scribner's Sons 1894. pp. 474

We have already expressed our judgment of the annalistic value of a writer so intimately and powerfully associated with Napoleonic history in France, and observe that these memoirs are warmly welcomed by the leading journalists.

The Church and the Greater Sacraments, with a Sketch concerning Early Church Buildings. By Archibald Campbell Knowles. Milwaukee: The Young Churchman Co.

It is encouraging to read such a Churchly essay from the pen of a layman. When our laity so earnestly second the clergy in propagating the essentials of the Catholic Faith, we may feel that we have much to be thankful for. Bishop Nicholson contributes a brief preface to this useful little book.

Satan as a Moral Philosopher. By Caleb S. Henry, D. D. Price, 50 cts.

Pastime Papers. By Frederick Saunders. Price, 50 cts.

Elton Hazlewood, a Story. By Frederick George Scott. Price, 25cts.

These are, respectively, the June, July, and August numbers of "Whittaker's Library." The first is a well-known collection of varied essays and sketches by the keen and often most amusing author of "Dr. Oldham's Talks" and "About Men and Things," and will be found equally entertaining with its precursors.

"Pastime Papers" is a re-issue of the bright and instructive series first appearing over a decade since, from the pen of one of New York's best known literary men, the librarian of the Astor Library.

"Elton Hazlewood" (with a prologue), is a strong and tragic story that will fascinate every reader.

Anglican Orders and Jurisdiction. By Edward Denny, M. A. London: S. P. C. K.; New York: E. & J. B. Young & Co. 1893.

We cordially welcome and commend this very concise and valuable summary of the great controversy between the Anglican Church and the See of Rome upon the subject of Anglican Orders. In being concise, the author has not apparently omitted any plea or circumstance which can make the defense of Anglican Orders complete and convincing. It would seem that hardly anything new could be said upon this well-worn subject, yet we must confess that not only are familiar facts so skilfully stated as almost to appear to be new, but some important points are made which will be new to the ordinary reader, as for example, the remarkable decision of the Sacred Congregation of the Holy Office in regard to Abyssinian ordinations. There are also a number of very valuable notes in the appendix, and the book has a good index.

Landmarks of Old Testament History. Samuel to Malachi. By Cunningham Geikie, D.D., LL. D. New York: Jas. Pott & Co. 1894. Price, $1.50

This volume contains what the author calls "a succession of brief, vivid pictures of Old Testament life." They were written mostly for *The Sunday School Times*, of Philadelphia, and are distinctly popular in style and level. They will undoubtedly "give pleasure to large numbers," as Dr. Geikie expresses his hope. We wish none the less that one so competent as he, would more fully subordinate the task of telling pleasant stories from the Bible to the higher end of bringing home the inner—*i. e.* the Christian and doctrinal—significance of the sacred narrative. It is a radical mistake of many teachers of Bible classes, that they devote themselves to "vivid pictures" simply, and forget that the Bible is more than a pious story book; that, in fact, its chief end is to build up in us the truths and principles of the Catholic religion. That the Bible should be made interesting to our youth goes without saying; but we emphatically repudiate the notion, now too common, that the mystical and Christian meaning of the Old Testament cannot be made interesting to them.

Abraham Lincoln. Complete Works, comprising his Speeches, Letters, State papers, and miscellaneous writings. Edited by John G. Nicolay and John Hay. New York: The Century Co. 1894. 2 vols.; pp. 697, 770.

There is no better way of getting at the real life and character of a man than by the study of his own writings, and although Messrs. Nicolay and Hay have given us an excellent life of Lincoln, they have conferred a greater favor upon the world by editing this complete collection of the works of this remarkable man, in which each one can fashion the story of his life for himself. The work has been done with remarkable fidelity and accuracy. Not a scrap of the President's writing that the editors could get hold of has been omitted, even unimportant telegrams being herein included. In the light of these papers we have been studying the rise and progress of the late strife, and we confess we have obtained a clearer grasp of the subject than from any history. In these writings, the man and the statesman tower up to a still more gigantic height, and in his mental, as well as in his physical, stature, he is higher than any of the people. This collection, editing, and publishing of the papers, letters, etc., of Abraham Lincoln, was done by the editors at the request of his son, to supplement the life of his father, with the trust that they will be received as a welcome addition to American historical literature, a trust in which they surely will not be disappointed. The work is published in two handsome octavo volumes, clearly printed, and is sup-

plied' with a copious index, filling in fine print nearly one hundred double-columned pages. One can hardly overestimate the value of this work.

None Like It. A Plea for the Old Sword. By Joseph Parker. New York, Chicago, and Toronto: Fleming H. Revell Co.

This is a popular work, written, as its author says, "almost wholly from a preacher's point of view." The Old Sword is the Bible, which the author is brave enough and faithful enough to believe is "the Word of God," in a sense which is not true of any other book or collection of books ever written.

The reader will be disappointed, however, if he looks for consecutive or connected argument against the assaults upon Holy Scripture. It is rather a storehouse of thoughts calculated to deepen one's sense of the unique greatness of the Bible, as contrasted with all other literature, and of its priceless value to souls who would read to learn rather than to criticise. The style is characteristic, and such as we should expect to find in the writings of such a preacher as Mr. Parker. Glittering phrases and startling modes of expression abound. In some places we should prefer a more sober style. Yet the book is, on the whole, well written, and is certainly timely. Perhaps the very blemishes of which we speak will make it appeal more strongly to those for whom it is written. There is a useful passage on pp. 29, 30, which we venture to quote: "But is not the Bible a piece of literature? Only in a very limited sense, and of course, within that limited sense it is open to partial dissection; but from my point of view, the Bible is infinitely more than a piece of literature, and just as it becomes more it passes out of the region of dissection. We can dissect literature, but can we dissect revelation? We can dissect the body, but can we dissect the life? We can dissect the rose, but can we dissect its fragrance? . . . . It is claimed that the botanist dissects the flower because he loves it. I think, however, the analogy is imperfect. There is a botanist's flower, and there is a poet's flower. . . . The altar can be measured in cubits, but the sacrifice which is offered on it is a magnitude upon which no measuring rod can be laid. Unless, therefore, the term 'dissection' be very carefully guarded and limited, its importance as a method may easily become exaggerated.." This passage is a good example of the author's style and method of argument.

East Syrian Daily Offices. Translated from the Syriac, by Arthur John Maclean, M. A. Published for the Eastern Church Association. London: Rivington, Percival & Co.

The aim of the Eastern Church Association is to disseminate accurate information about the Eastern Churches. It is wisely considered that this can be done in no better way than by going to original sources. The liturgies and other services of a Church are the surest means to an understanding of its true historical and doctrinal position. The liturgies, Baptismal Office, and ordination service of the East Syrians or Nestorians have previously been translated, but this appears to be the first time the daily offices have been put into English. The task which this volume represents was one of no small labor on account of the confused and scattered state of the material and the fact that "the best known parts of the service are traditional." To this is added the difficulty of obtaining information owing to "the inherent dislike of being cross-examined which exists in every Oriental mind." The canon law orders four services in the day for all men—the evening service, compline, the night service, and the morning service. It is interesting in view of the cry for "shortened services" from a people who seem to think that devotion is meritorious in proportion to its brevity, to find that among the unprogressive people of Urmi the whole Psalter is recited at the night service of festivals, together with a large number of memorials, prayers, and anthems. On ordinary Sundays and week days only one-third of the Psalter is required. To those who have a definite idea of what a "collect" is, the translator's application of that term to certain prayers in these offices is misleading. The prayers in question are often beautiful compositions gathering up as they do the thoughts of the Psalms with which they are connected, but they differ entirely in their composition from the collects of the Western Church. Another peculiar feature of these services, often exhibiting admirable skill and beauty, is the "farcing" or explanatory interpolations of each Psalm. These might often supply the basis of profitable meditations. The anthems are in metre and are sung to traditional (unwritten) chants. We learn that there is a great deal of congregational singing. There is a complete absence of lections, which is perhaps a mark of early origin. The general tone of the invocations of the Blessed Virgin and the other saints is sober and dignified and contrasts favorably with the extravagance which marks both the Greek and Roman devotions of this kind. There are few indications of the Nestorian heresy beyond the mention of Nestorius and Theodore the Interpreter, with Diodorus of Tarsus. The book is a valuable addition to liturgical literature and will not be without use to those who know how to turn the devotional treasures of the past to the best account in providing for the spiritual needs of our own day. We cannot judge of the accuracy of Dean Maclean's translations. Of their smoothness and rhythmical beauty there can be no question.

The Psalms. By Alexander Maclaren, D D. Vol. II. Psalms XXXIX-LXXXIX.

The Epistle of St. Paul to the Romans. By Handley C. G. Moule, M. A

The Epistles of St Peter. By J. Rawson Lumby, D.D. New York: A. C. Armstrong & Son. Price, $1.50 each.

The Expositor's Bible is, in our estimation, the best of the homiletical commentaries which have appeared so frequently in recent years. Its contributors are both able and devout, and do not fall into the fault of some recent commentators of sacrificing the connected study of the Divine Word to the demand for a cut and dried promptuary. Yet the preacher who cannot derive very material assistance from the perusal of these volumes, must be a difficult person to help. The three volumes which we are reviewing, are excellent contributions, and maintain the level of the series. All three of the writers are well known as both learned and devout, and all exhibit a clearness of exposition and gracefulness of literary style which give their writings a popular position among Biblical students. We have already commended the first volume of Dr. Maclaren's exposition of the Psalms, and do not need to add anything, except to say that the gifted writer's spiritual depth is to be seen on every page. We are particularly pleased with his comments on Psalm li, in which are passages worth quoting, if we had space. There is a pregnant phrase on page 133: "'Original sin' is the theological terminology for the same facts which science gathers together under the name of 'heredity.'" Again we are glad to read, on page 140: "To suppose that prophets or psalmists waged a polemic against ritual observance *per se* misapprehends their position entirely. They do war against the sacrifice of the wicked, against external acts which had no internal reality corresponding to them, against reliance on the outward and its undue exaltation." Dr. Maclaren writes with full consciousness of the theories of the "Higher Criticism," but does not allow that subject to overshadow his spiritual purpose. Yet his opinions, when given, are presented in a weighty manner, though briefly and conservatively.

Mr. Moule is one of the few members of the evangelical school whose Biblical and theological writings take a high rank, and commend themselves to more advanced Churchmen. That we should agree with all of his contentions or accept his point of view, could hardly be expected; but his spirituality is so perfectly genuine, and his power of analysis so great, that no one can read his productions without gaining deeper insight into spiritual reality and the Word of God, however much they may regret that the writer has not discovered the truly evangelical richness of Catholic theology, and its faithfulness to the totality and *manifoldness* of the Faith contained in Holy Scripture. Mr. Moule writes on the Epistle to the Romans *con amore*, and his enthusiasm constantly breaks forth in passages of rare beauty and spiritual elevation. His book cannot but edify every careful reader. He presents the Protestant doctrine of justification in its best aspects with powerful argument; but he has not entered into the Catholic doctrine on the subject, nor does he see that that doctrine, when fully presented, fully takes the truths which he loves to dwell upon—of sin, pardon, and surrender (see pp. 33-37)—into account. What Mr. Moule emphasizes is that *trust in Christ*, which is his definition of justifying faith, is the only human basis of acceptance. Catholic theology simply adds the truth that when God justifies He does more than pardon—He imparts the germ and power of righteousness. Faith is the beginning of justification on our side, but righteousness and good works complete the idea of justification, and are not only its sequence but, on the basis of Christ's Passion, a meritorious part and essential element in justification. There is a wonderful passage on page 15—wonderful for its combination of accuracy, brevity, clearness, and simplicity—in which he epitomizes the doctrine of Christ's Person. And we cannot refrain from quoting a beautiful passage on pp. 182-183, in which he says: "All is love, as if we walked through the lily-garden of the holy Song, and heard the call of the turtle in the vernal woods, and saw the King and His beloved rest and rejoice in one another. All is law, as it we were admitted to watch some process of Roman matrimonial contract, stern and grave, in which every right is scrupulously considered, and every claim elaborately secured, without a smile, without an embrace, before the magisterial chair. The Church, the soul, is married to her Lord, who has died for her, and in whom now she lives. The transaction is infinitely happy. And it is absolutely right. All the old terrifying claims are amply and forever met. And now the mighty, tender claims which take their place instantly, and, of course, begin to bind the bride. The law has 'given her away'—not to herself, but to the Risen Lord." Such, and *all* such, say we, is the work of justification. And we suspect that, when the old controversies about words are ignored, Mr. Moule agrees with us.

Dr. Lumby's treatment of the Epistles of St. Peter is, in the main, sound and conservative, and affords both pleasant and profitable reading. Yet there is not the same overflowing enthusiasm of devotion in his writing which we find in Mr. Moule's work. We do not say this by way of disparagement, however, for his more restrained and sober style has merits of its own, and is certainly not lacking in reverence or seriousness. There is a very satisfactory preface on the genuineness of these Epistles, and their place in the Canon. There are some weighty remarks on election in the opening chapter; and a valuable passage on the attitude of the Apostles towards slavery, pp. 96-99. We wish the writer had given us a more adequate comment on the priesthood of believers; and also that he had given a more determinate judgment concerning the true meaning of the preaching to the spirits in prison, which we believe to refer unmistakeably to our Lord's work between the times of His death and resurrection. But we are thankful for what he has given us, and commend his book—in fact, all three of the books we have been reviewing—to our readers.

Hand-book of The Church Temperance Legion. This little manual contains the constitution, rules of order, form of initiation, and other forms pertaining to the organization of companies of Knights of Temperance of the Church Temperance Legion, and of other bodies included in the order. The forms seem to be very complete, and to guarantee a good working organization. The order is designed especially to work among the young, and with zeal and energy behind it, much good must be accomplished by it. Full information will be furnished by Robert Graham, Esq., Church Missions House, New York.

A very interesting book, especially to Illinois readers, is "Drainage Channel and Waterway," by G. P. Brown (R. R. Donnelley & Sons, Chicago). It gives the history of the long-continued effort to secure a waterway from the great lakes to the Mississippi, and of later efforts to combine with this the disposal of Chicago sewage. It is interesting to note how in the earlier period Congresses and Presidents persisted in ignoring the importance and promise of the great Northwest. Probably no public work ever had such odds to contend with. As far back as 1674, Joliet, the explorer, saw the advantage of connecting the waters of the lakes with those of the great river flowing into the gulf. In the early years of this century several observing travelers pointed out the feasibility of such a work. Mr. Brown counts sixteen years of agitation, thirteen of preparation, twelve of construction, sixteen of commercial use, and since 1864, enlargement and use for sanitary purposes. The completion of one of the grandest artificial waterways in the world will probably be in 1896. The act of Legislature inaugurating the Illinois and Michigan Canal Association was passed in 1825. There is so much of interest all through the book that one scarcely knows where to stop in the summary. We must note, at least, the interesting fact that this connection of two great water systems is only restoring the ancient line of overflow from the lakes to the Gulf.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

John Murphy & Co, Baltimore.

The Children of Charles I. of England. By Mrs. C. H. S. Clark. $1.00, net.

Funk & Wagnalls Co

Five-Minute Object Sermons to Children. Through Eye-Gate and Ear-Gate into the City of Child-Soul. By Sylvanus Stall, D.D. $1.00.

Thomas Whittaker, New York

Christian Unity. By the Rev. Dr. Boggs. 50 cts.
Satan as a Moral Philosopher. By Caleb S. Henry, D. D. 50 cts.
Pastime Papers. By Frederick Saunders. 50 cts.
Elton Hazlewood, a Story. By Frederick George Scott. 25 cts.

S. P. C. K., London

George Heaps Frost; or The Age of Progress. Being the Record of a Dream. By the Rev. G. Litting. 40 cts.

David Douglas, Edinburgh

History of the Scottish Church. By W. Stephen. Vol. I.

PAMPHLETS.

The Religion of the Future, and other Essays. By the Rev. A. W. Momerie, M.A., D.Sc., LL.D. A Critique. By the Rev. H. W. Pereira, M.A., M.R.I.A. Ch. Printing Co., London. 3d.

Ninth Annual Catalogue of John B. Stetson University, De Land, Fla. 1893-94.

Year Book of the Y. M. C. A of North America. 1894. Published by the International Committee, New York. 50c.

History of the Church Home for Children, Jonestown, Pa. With Reports and Statements. Burk & McFetridge Co., Phila.

The Installation of the Very Rev. Frank R. Millspaugh, B.D., as Dean of the Cathedral, Topeka, Kan., and Sermon by the Bishop. Pub. by the clergy at the Installation.

First Report of the House of the Annunciation for Crippled and Incurable Children. John Polhemus Printing Co., New York.

Colonial Fort at Garrison Forest, Md. An Address. By the Rev. Geo. A. Leakin, D.D. Printed at McDonough Sch., McDonough, Md.

The Burlington Plan of Church Work. A Synopsis of the Organization in the First Church. Free Press Association, Burlington, Vt.

Program of the Third Summer Session of the School of Applied Ethics, Plymouth, Mass. Dean, Felix Adler, New York.

The Bishop and the Diocese. The Twenty-fifth Anniversary of the Consecration of the Rt. Rev. Frederick D. Huntington, S. T. D., LL. D. A Sermon. By the Rev. J. M. Clarke, D. D.

St. John's Parish Kalendar, May, 1894.

The Men's Guild of St. John's Church, Newark, N. J.

The Career of St. Barnabas after St. Paul Left Him. An Essay. By the Rev. F. D. Harriman, M. A. The Case, Lockwood & Brainerd Co., Harttord, Conn.

Some Characteristics of a True Church. A Sermon. By the Rev. Robt. A. Edwards, D. D.

The Household

Not Worthy Yet

BY MARTHA A. KIDDER

I felt my tide of life was ebbing low;
Death's angel hovered near me all aglow.
With regal beauty, Paradise seemed near,
And yet my spirit shrank in deadly fear.

And faint, sweet perfumes filled my silent room.
And angels' songs were wafted through its gloom.
Then came a voice which echoed far away:
"Not fit to die, she still must work and pray!"

"Not worthy yet to die!" Oh, precious boon
Of life! the vision faded all too soon.
Only the crucifix remained, I pressed
The sacred symbol to my lips and breast.

The Do-Nothing Society

BY L. M.

(Copyright)

CHAPTER XII

In September, Katie's school began, and she went back to the old routine; the time out of school hours was fully occupied in helping Madge with her preparations, and in making pretty and dainty little gifts for the bride to take to her new home.

The Do-Nothings had a meeting this month, but found that the rules had to be suspended again; and so hands were busy, while tongues went merrily, those who had been absent during the summer recounting the pleasures of their trips to seashore and mountain.

Nettie had been in the Catskills, and was charmed with the novel and picturesque beauty of that poetic region. "We had to take a drive of fifteen miles in an old-fashioned stage coach," she said, "to reach the farm-house where we were to board. Mamma got very stiff, and, I must say, I was pretty tired myself, and a little provoked with the driver when he stopped at every little place on the road to gossip with the inhabitants, and once made an excursion up a hill to leave a bonnet for an old lady, while we waited impatiently in the stage. However, the road went through such a beautiful, picturesque country, that there was always something to charm the eye. Finally, we reached our abiding place, and were most kindly welcomed by the good people. I feel now as if they were dear old friends, for they have been so kind—I cannot tell you how kind—to us. They did not treat us at all as boarders are usually treated, but as if we were their particular friends. There is quite a large family of them, and the older people and the merry boys and girls vied with each other in trying to give us pleasure. There are the loveliest walks, in woods and fields and lanes, quite near the house, and the most charming drives; the variety seems inexhaustible. The children were wild with delight and fairly lived out of doors. Indeed, mamma and I were rarely in our rooms, for the vine-covered porches, and hammocks swung under the great elms, were too inviting.

"Did you have a church near?" asked Jennie.

"Yes. That was one of the nicest things about it, for one is so often deprived entirely of Church privileges in such out of the way places; and this is so out of the way! It seems as if 'the forest primeval,' 'the work of God, untouched by man,' can only be found now in some of our mountain regions. No railroads, no new inventions at all, seem to have reached that part of the country, and it is so quiet, so peaceful, so beautiful, with those great, majestic mountains keeping guard!"

"You are quite enthusiastic, Nettie," said Aunt Janet, "but go on, and tell us about the church."

"It was in the village, a mile away from our house, the prettiest little stone church! When we first drove to Forestville, looking down from the hills that surround the village, we caught a glimpse of its ivy-covered walls and cross-topped spire, and I said: 'That is our church, I know!' It was such a contrast to the square wooden meeting-houses near it. We had services every Sunday morning, and twice in the week; but the evening services were held at another place, four miles distant, called Ashton. There they had only a little chapel—oh! such a forlorn place! The barest, poorest thing to be called a church! It was clean and neat, but there was only a piece of calico to cover the unpainted altar; a pewter plate for an alms-basin, and tin cans, painted white, to hold flowers!"

"Oh, Nettie!" exclaimed Alice, horrified, "can't our League send them something? Have they any altar linen?"

"We found there was a Celebration there, once a month," replied Nettie, "so we got some altar linen and made it, and we discovered a piece of red cloth among our things which just made a nice altar-cloth. We set the girls to work on this; the girls belonging to the chapel, I mean. It seemed to be a new idea to them to try to improve the 'appointments' of the chapel; and I think they are people slow to take in new ideas; but, when they once got hold of it, they seemed quite interested, and Mr. Merrill formed a guild to take charge of the chancel."

"Who is Mr. Merrill, the parson. Why didn't he teach them better?" said auntie.

"He has only been there a few months," Nettie hastened to explain, "and he has so much to do and such a hard field; indeed, he works from morning till night and tries to teach the people; but many of them are so dull and ignorant. Mr. Merrill boarded at our house, and we got to know him very well. He is a good man, if ever there was one! He said it was an encouragement to him that we went to the chapel, and tried to help him a little. I played the organ there, at his request, for he had not been able to find an organist, and, before we came, he played the organ himself."

"Is he an organist, too? He must have his hands full," said Will.

"Yes, he plays and sings beautifully; but his sermons were remarkable, I never heard such sermons. They were only plain talks to plain people, but, somehow, they seemed to go to one's very soul, and I shall never forget them."

"Nettie has really left her heart behind her, in the mountains!" laughed Katie. "Has this wonderful clergyman a wife to help him?"

Nettie's color deepened, but she only answered gravely, "No; he is unmarried; he is quite young."

"Well! I hope we sha'n't lose you, too, one of these days," remarked auntie. "That young man need not come down here after you, for we have plenty of work at St. Mary's to keep you busy."

Nettie said nothing, but evidently did not enjoy their teasing, so Alice began to ask her some more questions, to put her at her ease.

"Suppose we were to send your little chapel a pair of vases and an alms-basin, or anything else that it needs most, by Christmas," she suggested. "Is there a Sunday school? Would they like gifts for a Christmas tree?"

"Indeed they would; the Sunday school is small yet, but Mr. Merrill thinks it will grow, and everybody is so poor up there, that I think a box, such as the League usually sends, would prove most acceptable."

"Well, let us propose it at our first meeting," said Alice. "Mabel can write, she is secretary now, do you know? to ask Mr. Merrill if he would like it."

"Nettie had better write, as she knows him," said Mabel, but Nettie's cheeks became like roses again, and she answered: "No, Mabel, you are the proper person to write."

Mabel was still unable to walk much, and she was glad to have "some sitting-still work" as she said; and she kept her secretary's books and papers in beautiful order. Another occupation had come to her, too, in her days of enforced idleness. One afternoon, at the Stone's, Margaret had showed her a handsome set of Dickens' works, and had chanced to remark:

"I got them as a prize for a story I wrote for a magazine."

"Oh, Margaret! Do you write stories?" asked Mabel, looking up at her with awe.

"Sometimes. Why don't you try, Mabel? I am sure you could write very well. Every one says that your letters and compositions are so bright and amusing."

"I never could write a story."

"Why not? Let me see some of your efforts."

"Well, I will bring some of them to show you."

Margaret was much pleased with them, and persuaded Mabel to alter and improve one of the compositions, which was a story; she then sent it to the editor of the magazine for which she herself wrote, with a note introducing Mabel. The young author hardly dared to hope that it would be accepted, but it really was; and she anxiously awaited its appearance, wondered how much money she should get for it, and spent it ten times over in imagination! Meanwhile, she scribbled away at a new story.

Weeks rolled by, and the bright October day dawned that had been appointed for Madge's wedding. It was Thursday, when there was always an early Celebration at St. Mary's church, and Madge was thankful that she could kneel at the altar with all those whom she loved best, on this important day in her life, and consecrate her happiness to God's service.

The wedding took place in the evening. Madge looked very sweet in her simple dress and veil of pure white, (for auntie had insisted on the old-time bridal dress), and so did her bridesmaids, Katie and Jennie. St. Mary's wore her festal white with many flowers and lights; Mr. Hart excelled himself at the organ, and the choir sang its sweetest. Tears filled the eyes of the young bride, as she realized that she was leaving the church so dear to them all, so full of sweet and sacred memories. As she rose from her knees, after the tender benediction of her mother Church, her uncle kissed her fondly, and put into her hand the ivory-bound Prayer Book from which he had read the service; then, grasping Carl's hand, he said:

"God bless you both! Take good care of our girl, Carl!"

Carl's smile expressed more eloquently than words that he fully appreciated the treasure for which he had waited so long, and meant to guard and cherish her all his life.

There was not much time for farewells before the train left; and soon the newly-married pair had gone, leaving a blank in auntie's little house, and a feeling of loneliness after all the excitement. It was well for Katie that she had her school to occupy her mind, and that visit to look forward to, which she hoped to pay to the Home of St. Anna's Sisterhood at Christmas.

John Riley had asked permission of Mrs. Lynn to speak to Alice on the theme nearest his heart, and he found a good opportunity on the day after the wedding, when he had occasion to go into the choir-room of St. Mary's, and there discovered her alone, picking out some pieces of ivy that had been used for decoration at the wedding, that she might plant a piece for Madge.

After some talk about the wedding, "How perfectly blissful Carl Ericson looked yesterday!" said John. "Oh, Alice! I can't wait any longer! Won't you say a word and make me happy?"

"What shall I say!" asked Alice demurely, though her heart beat fast.

"Say that you will love me, dearest, that you will be my wife, and make me the happiest man that ever lived!"

"I don't know whether I can do that," she began, "but I can say"—

"Say what, Alice?"

"That I love you, John," was the quiet answer, which, however, seemed wholly satisfactory to John; for he immediately went into such raptures that Alice had to request him not to pull all the leaves off the ivy, or she would have none left fit to grow for Madge.

They did not know how time was passing, until the bell began to ring for Evensong, and the rector's step was heard outside. Alice started up to run away, but her uncle came in before she could do so, and, seeing how matters stood, he stooped to kiss her rosy cheek, and to shake hands with John, who said joyfully:

"We may want your services for another wedding before long, Mr. Morton!"

"I guessed as much, I am very glad", he said. "Alice is a dear, good child, and you, my boy, I feel sure, are worthy of her."

They went into the church where they had first seen each other, and "felt their rapturous joy to calm subside," as they knelt together to thank the Giver of all good, and to ask His blessing on the new joy that had come into their lives. John went home with Alice to tell her mother, and then he hastened to his own home, where he was heartily congratulated, for Mrs. Riley and Leila were very fond of his little sweetheart, and ready to give her a warm welcome.

To be continued.

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The Vacation Club in Winter

BY ADAH J. TODD

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CHAPTER XXIV

SPRING FLOWERS—CONCLUDED

"I must mention first in to-day's trip the graceful *dicentra cucullaria*, or Dutchman's breeches, large tufts of which, with its finely-cut and profuse foliage, we found among the rocks. Springing from these tufts are the scapes, bearing long racemes of white or creamy flowers, their odd shape suggesting the common name. The large bleeding heart of old-fashioned gardens, is a near relative, and the fragrant squirrel corn, *dicentra canadensis*, Mrs. D. says she often finds growing near it, but we saw none to-day. They are of the fumitory family. We saw the bees pierce through the petals in their search for honey, and thought it a mean trick, for, to aid the plant, which is the duty of every bee in return for its honey, he ought to go in at the front door so as to bring and carry away pollen.

"We found the wild columbine, *aquilegia canadensis*, and the 'dog tooth violet', *erythronium Americanum*, growing and blossoming together, the one above and the other below. The columbine seeks a beautiful location in the clefts of the rocks, where it hangs its orange-red bells to nod in every breeze. Boys and bees love the long, red trumpets tipped with honeyed balls. It is a crowfoot, but the corolla is so irregular that one would hardly think so at first. The sepals are colored as well as the petals. At the foot of the cliff where the columbines nodded, was a stream fringed with a copse still gray and lifeless. The verdant leaves of *veratrum* plaited and folded, were at our feet. A butterfly, *vanessa antiopa*, Mrs. D. thought, alighted on a birch bush near; and before, behind, around us everywhere, while a robin sang in the copse, were the mottled leaves of the *erythronium*, and swinging on its stems the fairest lily bells that grow. The leaves, for which adder's tongue is a good name, are plainly parallel veined, and the parts of the flower in 3s show the lily. Where the sepals are curled back, the inside parts are deep yellow and spotted. That this lily is commonly called a violet, shows us that the vernacular cannot be depended upon for accuracy.

"We commonly found the bloodroot not far from the *erythronium*, and another member of the firm is the *claytonia*, or spring beauty. It belongs to the *portulaccas*. Simple stems come up from a small, deep tuber, bearing a pair of opposite leaves and a loose raceme of delicate flowers. The corolla is rose color, with deeper veins, and it seems very appropriately named.

"In marshy places or in the streams, we found the *caltha palustris*, the marsh marigold, or American cowslip. Mrs. D. says the English cowslip is a very different flower, a primrose. These are very showy, and the word '*caltha*' means cup, in allusion to the broad cup like calyx. It is a crowfoot, as so many of our spring flowers are. The stems are hollow, and the large, kidney-shaped leaves are often eaten for pot herbs or 'greens.' We found three more of the true crowfoots, *R. fascicularis*, *abortivus*, and *repens*.

"May 12. This is violet day. I did nothing but gather and compare them. Remembering our ignorance last summer when we all thought there was no difference in violets, I will tell you how I found them. They are divided first into 'stemless' and 'leafy-stemmed'. Then they are subdivided according to color, length of spur, shape of leaf, etc. Among the first, or stemless, I found *v. clanda*, the tiny, white, sweet-scented violet which grows in damp places everywhere; *v. cucullata*, the most common blue violets with hooded leaves, which gives the name. It is very changeable in color, but the shape of the leaf always distinguishes it, rolled together at the sides; *v. sagittata*, also blue, with arrow-shaped leaves; and *v. pedata*, or bird-foot violet, with beardless petals. Under the leafy-stemmed violets, I found *v. canina*, just beginning to blossom, light violet color with spur half as long as the petals; took some buds of the *v. rostrata*, or long-spured violet; *v. striata*, which has cream-colored petals, striped with purple lines; *v. canadensis*, also in bud, which is much like the *striata*, but blossoms later, is not striped, and has a beakless stigma. Also the yellow *v. pubescens* I found in the woods. Nine in all, isn't that fine for one day!

"May 21. To-day, in a little ravine, whose rocky cliffs on both sides seemed their natural home, I found some *trilliums*, or wake-robins. Such a pretty name! I suppose they wake when the robins come. They are of the lily family, though the simple stem bears at the summit three large netted-veined leaves, and a terminal flower. In *t. sessile*, the dark purple flower nestles among the leaves, but in *t. erectum*, it is raised on a pedicel. *T. cernuum* is also on a peduncle, but the flower nodding from it is white. We looked for the painted trillium, *t. erythrocarpum*, but Mrs. D. says that grows only in very cold, damp woods.

"I also found to-day a profusion of the children's favorite, Jack-in-the-pulpit, *arisæma triphyllum*. I wonder how many notice the tiny flowers about the base of the spadix, which produce the scarlet berries we see in August when Jack and the pulpit are both gone?

"At the foot of the cliff where the trilliums grew, I found in the rich soil which they love, the bellwort—*suvularia*, and the smilacinas. The bellworts also belong to the lily family. The stems are rather low from a root-stalk bearing sessile or clasping leaves, and yellow flowers, single or in pairs. Of the clasping leaves, are *u. grandiflora*, which grows two feet high and has its greenish yellow sepals smooth within, while the *u. perfoliata* is smaller, with roughened sepals. With these grow *u. sessilifolia*, with leaves, sessile as its Latin name indicates.

"The two smilacinas are quite dissimilar. One, the *s. racemosa*, or false spikenard, is two feet long when full grown, Mrs. D. says, and has its white flowers crowded in a compound raceme at the end—not quite blossomed yet; but the little *s. bifolia*, already in bloom, is only three or four inches high, and the many flowered raceme is single, with generally but two leaves.

"There is the same dissimilarity in size in the cornels. All about us while we were in the woods, we saw the flowering dogwood, or *cornus florida*, a tree 20 or 30 feet high, while at our feet we discovered the little bunch berry, also a cornel *cornus canadensis*. The peculiarity of these flowers is the large, white involucre which makes what we would call the flower, while the real flowers, of a greenish hue and inconspicuous, are clustered in a head within this. I remember when I went up Mt. Washington, I saw large beds of the red berries which some one called 'bunch berries', and then higher up the flowers themselves in blossom.

"If I omit the dandelion, you will say I still fear the compositæ, so I will tell you I looked up the first one I saw, and found it is *taraxacum dens leonis*, the latter, 'lion-tooth,' from the shape of the leaf.

"June 2. The wild geranium, or cranesbill, *g. maculatum*, was very showy with its light purple petals in the fields to-day. The leaves are five-parted into wedge-shaped divisions, lobed and cut, and now with whitish blotches. The seed receptacle explains the name, which comes from *geranos*, 'crane,' as the long fruit-bearing beak was thought to resemble the bill of the bird. The house geranium has it, too.

"In the same ravine where the trilliums grew, we found another geranium, *g. robertianum*, the herb robert. Its reddish-purple flowers are small, and the three-parted pinnatified leaves are strong scented.

"We also found in the same place, but now almost out of bloom, the little *aralia trifolia*, or dwarf ginseng. After several unsuccessful attempts, we secured one of the little round tubers deep in the ground, and found it 'pungent to the taste.' The 3-5 leaflets sessile at the summit of the leaf-stalk, and the yellowish fruit, farther identified it. We found some leaves of the *a. racemosa*, or sarsaparilla, and dug some roots, but it does not blossom till July.

"June 13. The kalmias, both *latifolia* and *augustifolia*, were the glory of the hillsides to-day. The wheel-shaped corollas, in which the 10 anthers are severally lodged in ten depressions until the pollen is ready to fertilize the pistiles, are very curious as well as beautiful. I thought I could look at nothing but the laurel, until Mrs. D. called me to a flaming azalea, the swamp honeysuckle, where the long umbelled clusters were almost hiding the tender green leaves. It was *a. nudiflora* that we found, the pinxter flower of the Dutch settlements, so called because it blossoms to deck the churches on Pinxter, or *Pfingsten*, Sunday, our Whitsunday. It had been blossoming some time, Mrs. D. said, only we had not been into the places where it grows. The white one, *a. viscosa*, comes a little later. The azaleas, as well as the laurels, belong to the heath family. Others of the family, the blueberry, *vaccinnium*, and the huckleberry, *gaylussacia*, are in blossom every where in the swamps, too. I wish I could see the beautiful *rhodora*, which prompted Emerson's poem. It is nearly related to the laurel, but grows on higher ground. The *galiums* were also abundant, slender, delicate little herbs with square stems and whorled leaves, some with prickles, which give the name 'cleavers;' they clung about our feet. The ferns are uncurling their graceful fronds, and everything is full of fresh new life. But after all, the rose family seemed in the ascendancy. Long ago, it seems, I found the five-finger and shad bush; then the white field strawberry, *fragaria vesca*, dotted the pastures, followed by the small white roses of the brambles in the thickets. The domestic fruits, most of them, belong to the rose family and the native thorns. The meadow sweet, the *spiræa*, is beginning to show its steeple-tops, and the flowering raspberry flung out its purple banners in our faces as we drove out the wood path from the station. But the crowning beauty was the wild roses: *r. carolina*, the swamp rose; *r. lucida*, the dwarf wild rose; and *r. blanda*, the earliest to come. The air was very sweet with their united efforts, and I was almost sorry papa had said I could go to Europe this summer, and this was my last visit. But I brought away a mass of wild roses and ferns, and I'm sure I shall see nothing more beautiful in Old England than I have found on the Connecticut hills."

(*To be continued*)

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NO ONE wants to forget THE WORLD'S FAIR. The best reminder is the beautiful set of photographic views we are giving to our subscribers.

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

Disobedient Downypate

"I can! I know I can!"

"My love, my dear little Downypate, you cannot!"

"But haven't I seen you and father do it? Why it's as easy as anything! I know I can fly!"

"Listen, birdie," said father Raven, opening his right eye and shutting his left, while he put his head to one side, thereby giving himself a very solemn and important air. "Little young things like you don't know everything, and must be content to believe what their parents tell them. Now your mother and I both say the same thing to you. You're too young to fly yet. You can't do it. So be a good bird, and sit still in the nest, while mother and I fly off to get something to eat for your little brother and you."

Downypate did not reply, but he reached his neck up to the edge of the nest, to watch his parents float away on their strong, swift wings. Then he began to stir and shuffle about, waking, as he did so, his brother Dusky, who asked, sleepily, why he couldn't lie still.

"You little mean-spirited thing!" croaked Downypate, loftily, "while you dream your life away, I have very different thoughts! I want to try my wings and see how far I can soar."

"*You* soar!" exclaimed Dusky, roused at last. "Why, you can't fly any more than I can; we're not in feather yet. Don't you see how thin and soft our down is? We can't fly, I am sure."

"Pray don't say *we*!" rejoined Downypate crossly. "I dare say *you* can't, but *I* can; and what's more, I'm going to try."

"No, please don't!" pleaded Dusky, flapping his soft wings in an excited manner. "You'll come o harm, I know you will."

"Hold your tongue; I'm going, I'm gone!" for this wilful raven had scrambled up to the edge of the nest, spread his small fluffy wings, and gone fluttering—but not up—no, down, down, to the very earth, where he lay spent and breathless. And two great green eyes saw him fall, and greedily marked his feeble movements; and a cruel mouth watered with eagerness to close upon him, and four paws began to creep nearer, still nearer, before the final spring.

But suddenly there was a cry, a whirr of wings, a swoop, and down flew the parent birds to the rescue of their disobedient offspring. And they screamed at the cat, and flapped her with their strong wings, and threatened her with their sharp beaks, till at last Mrs. Grimalkin walked off, and left the ravens to carry their silly child back to the nest.

"Forgive me, father—mother!" cried Downypate, repentant. "I have learned that he who would soar must have the right kind of wings; and that he who would do great things must learn first to obey."—*Selected.*

Financial News

REPORTED FOR THE LIVING CHURCH

There is no apparent change in the monetary condition in New York. Lenders' rates are about the same, with the exception of commercial paper, which has advanced somewhat in the discount market. This is not due to a brisker demand, however, but is occasioned by banks scrutinizing all paper more closely. It has transpired that a large grocery concern in Missouri, which failed this week for $750,000, were able to discount their paper in New York two days before the suspension, at 3½ per cent. This disclosure has naturally caused banks to be timid and exacting.

$5,000,000 gold was engaged for export during the week, nearly all of which comes out of the Government treasury. These shipments have not as yet alarmed financiers, or at least there is no evidence of it here, but the question will have to be dealt with shortly. The Government cannot allow the drain to continue much longer without taking some steps to stop it and replete the broken reserve.

While it is true that the New York bankers do not seem to feel any uneasiness at the direction in which matters are drifting, this is not so of the country bankers, even in this vicinity. Some of the most conservative bankers in small cities near at hand have quietly refused to invest funds otherwise than on call with choice collateral. They anticipate some kind of trouble, and while unable to say what or why it is, they are best satisfied to proceed with a caution that was wholly lacking only a few weeks ago.

The stock market is very dull, and bonds are not quite so active, although prices are fully sustained.

New York, June 9. C.

Financial

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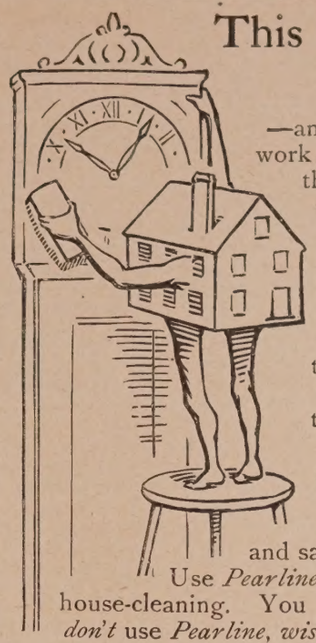

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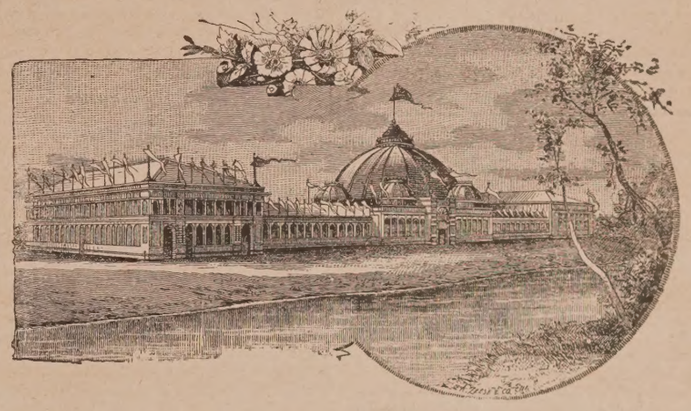

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From Bad to Worse

all the time. I really wished I was dead. I had no rest day or night. I did not know what to do. I had taken so much medicine of the wrong kind that it had poisoned me, and my finger nails began to turn black and come off. When I was in this condition, I sent for a bottle of Hood's Sarsaparilla. The first bottle had no surprising effect, but I had faith in the medicine, and continued using it until I had taken fourteen bottles.

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Walking and Breathing

The first error that many people, especially women and girls, fall into when told to hold the figure erect, is to thrust out the chin and tip the shoulders back, which gives the abdomen disagreeable prominence, and leaves a positive cavity in the back. Besides being very ungraceful, this throws the body out of balance, strains the spinal column, and entails great fatigue (the spine is, perhaps, one of the most habitually abused parts of the human body). When we rise to walk, the whole body should be thrown into a state of general tension, which brings all the muscles into vigorous action, and so perfectly balanced that every part does its work without perceptible strain. In this balanced position the lips, chin, chest, and toes come upon a line; the shoulder, hip, and ankle joints are also upon a line, and the shoulder-blades project only a little beyond the heels. In this position the body acquires its greatest ease, and every muscle performs a maximum of labor with a minimum of waste and consequent expenditure of force.

When walking, accustom yourself to frequent intervals of *conscious* breathing; this is of the utmost importance, for no involuntary action of the body is habitually so carelessly performed—so almost shirked—as this one, and upon no other does our health so largely depend. The great majority of the human race keep their lungs in a state of semi starvation; and diseases and ailments manifold can be traced to this cause alone, since the very act which deprives you of life-giving oxygen also returns to the arteries impure blood weighted with poisonous carbonic acid.

If the lungs be properly inflated, this act alone gives to the body a buoyancy, greatly increasing the pleasure, and lessening the exertion, of walking. Of course a mincing or languid step must be avoided. Take a free and firm, but light, stride, balancing the upper part of the body alternately upon each hip—but without swaying it perceptibly—and giving the impetus forward with a slight spring from the ball of the foot. Naturally, at first, the mind will have to direct these motions; but the body responds delightfully to right ways of doing things, and if the exercise of walking can be taken where there is much of interest to divert one, it will be found a great advantage, for this ready and cheerful response of the entire body when its muscles are thus called into harmonious action, imparts a sense of exhilaration which will make you feel more like a bird than anything else can till flying-machines are accomplished facts.

The lungs have their own muscular power, which, unfortunately, is not more than half developed. The simplest preparatory exercise is full, deep breathing; draw in a long, deep breath, expanding the chest as fully as possible without straining either lungs or muscles. Retain the breath thus taken while you count ten; then as slowly as possible expel it. This conscious breathing will soon enlarge and strengthen the lungs, and the more frequently you can make this a conscious action, the better for your lungs and health.

Remember in all breathing exercises that Nature's avenue to the lungs is through the nostrils; provision is made in the nasal passages to catch impurities and foreign substances which, if carried to the lungs, as when breathing through the mouth, might cause serious trouble. The very best time to practice lung gymnastics, is in the morning before dressing, and again at night, for the body should be free from all restraining clothing. Stand erect, with chin down, and rise upon your toes as you inhale, hold the breath a few moments, so that the air may act on the whole surface of the blood, nourishing it, and at the same time taking up impure gases, then expel it forcefully and as completely as possible, coming down upon the heels at the same time. Five minutes of this work night and morning will work wonders.

If a proper carriage of the body be retained in all the ordinary duties of life, whether sitting or walking, it will be found to greatly minimize the fatigue of daily duties. It is the throwing double work on some muscles by leaving others in idleness that causes more than half the pain of back and limbs which women suffer. If you walk upstairs properly, with figure erect, legs and joints flexible, and breathe properly, it is a healthful exercise, which cannot harm even a feeble woman.—MARCIA DUNCAN, M.D., IN *Demorest's Family Magazine.*

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